Doctrine of the Priesthood

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

April 2012 Hanna, Utah Vol. 29 No. 4

The Practice of Plural Marriage in the Bible
and
The Obscuring of the Biblical Text
in
Passages Relating to Polygamy

Collier's Publishing Co.

Copyright
by
Fred C. Collier
All Rights Reserved

Copies may be obtained
by writing

Collier's Publishing Co.
HC 63 Box 1B
Hanna, Utah 84031
Telephone (801) 305-3227
email:fcollier@collierspublishing.com
website: www.collierspublishing.com

The Practice of Plural Marriage in the Bible
and
The Obscuring of the Biblical Text
in
Passages Relating to Polygamy

By
Fred C. Collier

The Prophet Joseph Smith & the Roman Law of Marriage

The Prophet Joseph Smith grew up in a culture that was predicated upon the "Roman Law of Marriage" and "Orthodox Christianity". This culture was grafted onto Europe in the days of the Roman Empire, and was impacted even further under the influence of the "Roman Catholic Church", which controlled not only men's persons, but also their minds. Therefore while America was largely Protestant and Evangelical, by and large the Legal and Religious constructs of Marriage as established both by Law and Religion in the United States, came from Rome and the influence of generations under the domination of the Roman Catholic Church. When the Protestant Reformation began, the Reformers cleaned up some of the Moral Degeneracy of Catholicism, but in matters of Doctrine, aside from what they had inherited from their Mother (i.e. the Catholic Church), they knew

very little. Consequently most of the doctrines of the Catholic Church were preserved and perpetuated in the Protestant and Evangelical Churches — and notwithstanding what is written in the Bible, this included the Catholic view of Marriage.

This was the "Legal" and "Christian" culture that the boy Prophet Joseph Smith grew up in — strict Monogamy. In other words, Joseph Smith was raised just the same as others in his day — with a Monogamous world view. Therefore, in the mind of Joseph Smith, any deviation from this was thought to be Adultery. When the responsibility of the Ministry was put upon his shoulders, the Prophet began to devote himself to the study of the Bible, and it was at this time that he discovered the "strange" Marriage practices of the Patriarchs, Prophets, Priests and Kings of Ancient Israel — the story of which is told in the Bible that they produced. Having already learned what it teaches in James, that *"if any man lack wisdom let him ask of God",* in March of 1831, the Prophet Joseph Smith went to the Lord in Prayer, in order to obtain understanding, and it was at this time that he was given the Revelation on Plural Marriage. The Revelation itself conveys this idea at its very beginning:

> ¶ Verily, thus saith the Lord unto you my servant Joseph, that *inasmuch as you have inquired of my hand to know and understand* wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. (D&C 132:1–2)

It is important to realize that not all that took place in the Bible respecting Plural Marriage is a reflection of what the Lord revealed to the Prophet Joseph Smith regarding Celestial Marriage. In the case of the Patriarchs Abraham, Isaac and Jacob — they were all "Heirs of the Covenant", and lived in the "New and Everlasting Covenant of Marriage" (Gen 17; 18). However, with the Apostasy of Israel at the time of Moses, the Patriarchal Priesthood and the Fulness of the Gospel (D&C 110:12, 16; *TPJS* 237, 323; *WJS* 245), together with its "Ordinances" and "Covenants", were taken from the House of Israel, and in its place they were given a "Law of Carnal Commandments" (*TPJS* 322) which became known as the "Law of Moses". From this time on, until the day of Christ, those who were permitted to receive the "Fulness of the Patriarchal Priesthood", together with the "Gospel of Abraham" which inherently belongs to it (D&C 110:12) — these were the only individuals who were permitted to enter into the "New and Everlasting Covenant of Marriage" — and these were the few and not the many. In other words, it was a matter of personal merit, for as of this time, the Fulness of the Gospel was not offered to the House of Israel as a nation, nor would it again be until the day and time of Christ (*TPJS* 322).

With this introduction to our subject, let us commence an investigation into the doctrine of Marriage as it was Understood and Practiced in the New and Old Testament.

Adultery

Adultery and Marriage are two subjects about which the Bible has a great deal to say. Let us start with a few passages regarding Adultery. In Exodus, chapter 20 it states:

> Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. . . . Thou shalt not covet thy neighbour's wife (Exodus 20:13–15, 17)

In this passage Adultery is set forth as a grievous sin, being listed as next to Murder. The book of Leviticus adds to this, by declaring the *Death Sentence* to be the Penalty for committing Adultery. This is set forth as the Law of Yahweh, and was to be established as such in all Israel:

> And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress *shall surely be put to death*. (Lev 20:10)

These passages make it clear just exactly what the Law of God is with regard to Adultery — but how did Jesus interpret this law at the time of the New Testament? This question is answered in the Gospels, when certain Jews brought a woman to Jesus who had been caught in the act of adultery. They asked what should be done with her — whether or not she should be put to death — but what they were really trying to do was entrap Jesus. As of this time they were under Roman rule and the Romans did not honor the Law of Moses. Consequently, if Jesus opted to honor the Law of Rome, he had denied the Law of Yahweh and would be faulted by the Pharisees and Sadducees, but if he honored the Law of Yahweh, he would have problems with the Romans. As was always the case, Jesus out smarted those who endeavored to entrap him. He did not deny the Law of Yahweh, or the death penalty that had been given to Moses, but rather he asked that one without sin cast the first stone. After this he stooped down and wrote in the sand, and revealed the adulteries of those men who stood in front of him, who as Hypocrites were ready to cast stones at someone else. When their own Wickedness and Hypocrisy was revealed, they quietly walked away, leaving Jesus alone with the woman — at which time, after refusing to condemn her, Jesus told her to go her way and sin no more (John 8:2–11). It is important for us to recognize that Jesus did not deny the Law of God as given to Moses, though he did demonstrate the possibility of Forgiveness through Repentance.

On another occasion, Jesus revealed the Strict Law of Morality that he required of his disciples:

¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And *if thy right eye offend thee, **pluck it out,*** and cast it from thee: for it is profitable for thee that one of thy members should perish, and NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and ***not that thy whole body should be cast into hell.*** (Matt 5:27–30)

Marriage & Plural Marriage as Practiced in the Bible

The above passages from the New and Old Testament make it precisely clear just exactly what the Bible teaches regarding Adultery, yet with all that is said about Adultery, not one word is said that would lead one to believe, that a man could only have one wife. In other words, in no place in the Bible does God establish the law of Monogamy — not in the Old Testament and not in the New Testament. On the contrary, there are Laws in the Bible that were given by God, that make it both legal and right in a given context, for a man to have more than one wife. Let us look at a few of these. In the 21st chapter of Exodus it states:

¶ And if a man sell his daughter to be a maidservant . . . . if she please not her master, who hath betrothed her to himself . . . . if he take him another wife; her food, her raiment, and *her duty of marriage,* shall he not diminish. (Exodus 21:7–11)

Again in Deuteronomy it states:

¶ When thou goest forth to war against thine enemies, and Yahweh thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to [be] thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and *after that thou shalt go in unto her, **and be her husband,*** AND SHE SHALL BE THY WIFE. . . .

In continuing with this theme, the same chapter in Deuteronomy goes on to state:

¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. (Deut 21:10–17)

As is self evident, these passages are written as a matter of Law, without the personal side of things being manifest. In the above, God does not

command men to take more than one wife, but it is established that if the man chooses, it is acceptable by God in a given context. However there are other passages in the Bible wherein God enjoins the responsibility of taking more than one wife upon certain men, in a given context. Let us consider one of these:

¶ If brethren dwell together, and one of them die, and have no child, *the wife of the dead shall not marry without unto a stranger:* her husband's brother shall go in unto her, and take her to him to wife, and perform the Duty of an husband's brother unto her. . . . And if the man like not to take his brother's wife, then let his brother's wife go up *to the gate unto the Elders,* and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the Elders, and *loose his shoe from off his foot,* and Spit in His Face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. (Deut 25:5–10; See also Ruth 4:1–22 for the story of how David was born on Earth through this principle.)

We see from this, that unlike other situations, where taking a Plural Wife is a matter of Choice, that in the above case, it is a matter of Law and Responsibility which God has enjoined upon one brother for the family of another brother. And if disobedient to this law, the surviving brother is to be *Publicly Shamed* and ***Humiliated,*** and brought into Disrespect before the whole community of Gods people, by having his brother's wife publicly Spit In His Face — because he would not abide by the Law of Marriage that Yahweh had given to Israel.

The Wives of Abraham

Aside from this case, there are also other situations where it was required to take more than one wife. Let us consider for example the case of Abraham and Sarai and her handmaid Hagar, who had been given to Sarai by the Pharaoh of Egypt. Notwithstanding the many Promises which God made to Abraham, that his seed should be as numerous as the Sands upon the Sea Shore and the Stars of Heaven (Gen 12:1–3; 15:5; 16:10; 17:2, 20; 22:17; 26:4; 28:3; 32:12; 48:4) — notwithstanding the many Promises that God had given him, Sarai remained Barren in the years that followed. Consequently after years of waiting, finally Sarai gave Hagar to Abraham to be his wife, that she might bear children unto Abraham, and not only to Abraham, but also unto Sarai. The story of this is told in the 16th chapter of Genesis:

¶ Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, Yahweh hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may

obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram TO BE HIS WIFE. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Yahweh judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And Angel Yahweh found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And Angel Yahweh said unto her, Return to thy mistress, and submit thyself under her hands. And Angel Yahweh said unto her, *I will multiply thy seed exceedingly, that it shall not be numbered for multitude.* And Angel Yahweh said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because *Yahweh hath heard thy affliction*. . . . And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram. (Gen 16:1–11, 15–16)

It is self evident from this that God was not displeased with Abraham for having taken Hagar as a Plural wife. In fact when Hagar fled from Sarai her mistress, Angel Yahweh *(who according to the New Testament was Jesus the Christ;* see Collier, "The Father and the Son, the Two Gods of the Old Testament" ***Doctrine of the Priesthood*** Vol 12: <April 1995> No. 4) appeared to Hagar by the fountain of water and bid her to return and submit herself to her mistress, and hence to continue in the marriage relation with Abraham. Not only so but this same Son Yahweh gave the blessing of God upon her marriage, with the promise that "I will multiply thy seed exceedingly, that *it shall not be numbered for multitude"* (Gen 16:10).

In keeping with this, the following chapter of Genesis records that God the Father Himself appeared to Abraham and again renewed the Covenant of Promise, following which He revealed the Token of the Covenant. As it is stated in Genesis chapter 17:

¶ And when Abram was ninety years old and nine, Yahweh appeared to Abram, and said unto him, I am El Shaddai; walk before me, and *be thou* PERFECT. And I will make My Covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, My Covenant *is with thee,* and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will Establish My Covenant Between Me and Thee and Thy Seed After Thee in their generations For an Everlasting Covenant, *to be a God unto thee,* and *to thy seed after thee*. . . .

¶ And God said unto Abraham, Thou shalt Keep My Covenant therefore, thou, and thy seed after thee in their generations. . . . . .

¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will Establish My Covenant with him for an Everlasting Covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, *I have Blessed Him,* and will make him fruitful, and will multiply him exceedingly; Twelve Princes shall he beget, and I will make him a great nation. But My Covenant will I Establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. (Gen 17:1–8, 15–22)

The above makes it clear that God had respect for Abraham's marriage with Hagar. When the Father appeared to Abraham, the first Commandment which He gave was, "Walk before Me and be thou Perfect" (Gen 17:1). If Abraham's marriage to Hagar was Adultery, this would have been the Perfect time for the Almighty to inform Abraham of his sin. Yet in all the discourse between the Father and Abraham, the subject of Adultery did not come up. Nor did the Almighty require that Abraham Divorce Hagar or put her away. Again if God the Eternal Father had looked upon the marriage of Abraham with Hagar as Adulterous or an "Abomination", this would have been the Perfect time to inform him, for Hagar and her son did come up in their discussion. Yet as we have seen from the above, rather than upbraiding Abraham for his marriage to Hagar, not only did the Father approve of the marriage, but He also blessed it.

Since Abraham was 99 years old at the time when the Eternal Father appeared to him, and since Sarah was 90 years old and passed the time of child bearing, when they were promised that they would have a son, Abraham had a hard time taking the whole matter serious. Consequently, without any apparent embarrassment or shame, Abraham broached the subject of Ishmael, in view of the possibility that the Covenant might be realized and fulfilled in him and his posterity. Yet this notwithstanding, the Father assured Abraham that Sarah would have a baby in the Spring of the following year, and that this son Isaac would be his Heir. Yet all this notwithstanding, The Great Eternal still had a special blessing for Ishmael. As El Shaddai then Declared it: "And as for Ishmael, I have heard thee: Behold, I Have Blessed Him, and *will make him fruitful,* and *will multiply him exceedingly;* Twelve Princes shall he beget, and I will make him a great nation." (Gen 17:20)

We learn from Genesis chapter 25 that Abraham had other wives and concubines besides Sarah and Hagar, one of whom was Keturah. As it there states:

¶ Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

¶ And Abraham gave all that he had unto Isaac. But unto the Sons of the Concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he [i.e. Abraham] yet lived, eastward, unto the east country. (Gen 25:1–6)

Sarah lived for 36 years after the birth of Isaac, so considering that Abraham was 137 years old at the time of Sarah's death, and considering that even 37 years earlier, at the age of 99, Abraham thought himself too old to beget children — in view of this, it is not at all unlikely that he married Keturah and his other concubines before Sarah died.

All this demonstrates that not only does God acknowledge Plural Marriage, but that in the context of Righteousness He also Blesses it. Indeed, not only did the Eternal Father Bless Abraham in the Principle of Plural marriage, but as the Bible teaches, He also blessed Jacob and many other Patriarchs, Prophets, Priests and Kings in the same Principle.

The Wives of Gideon

Let us commence with the story of Gideon and the Wives and Concubines and huge family with which he was blessed. Gideon is first mentioned in the 6th chapter of Judges, and it is there that Yahweh chose him to be His Prophet, and the General of the Armies of Israel:

¶ And the children of Israel did evil in the sight of Yahweh: and Yahweh delivered them into the hand of Midian seven years. . . . . And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto Yahweh. . . . And there came the Son Yahweh, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the Son Yahweh appeared unto him, and said unto him, Yahweh is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if Yahweh be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not Yahweh bring us up from Egypt? but now Yahweh hath forsaken us, and delivered us into the hands of the Midianites. And Yahweh looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And Yahweh said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. (Judges 6:1–16)

We see here that Gideon was a humble man and thought himself to be the least in his father's family, just as it was supposed that David was also the

least, but it is like Yahweh to make greatness of humble men, and just so, after the victory which Yahweh gave him over the Midianites, two chapters later we read that Gideon has many Wives and Concubines and a Huge Family composed of 70 sons and many daughters:

> Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. And Jerubbaal the son of Joash went and dwelt in his own house. *And Gideon had threescore and ten sons of his body begotten:* for he had Many Wives. And *his concubine* that was in Shechem, she also bare him a son, whose name he called Abimelech. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites. (Judges 8:28–32)

Here again we find that a man of God and a Prophet of God, who had stood in the presence of the Christ, was blessed by Yahweh with many Wives and Concubines and a numerous Posterity.

The Wives of David

From here let us proceed on with the story of David. In order to get the story of David in context, we need to start with Saul, who was chosen by Samuel to be King over Israel. However, through deliberate disobedience to the word and will of God, ultimately Yahweh rejected Saul as King, and Samuel was commanded by Yahweh to seek out another to fill his place. Ultimately Samuel went to Jesse, who was the father of David, and at the directive of Yahweh, David (who again, was thought to be the least of Jesse's sons) was chosen from among his brothers to be King over Israel in Saul's place. At that time, the Prophet Samuel declared to Saul that "Yahweh hath sought him a man after His own heart". (1st Sam 13:14; Acts 13:22) Yet notwithstanding the fact that Yahweh himself declared David to be "a man after Yahweh's own heart", still David took to himself more than one wife — not only so, but according to the Bible, he did it with the blessing of Yahweh. The following passage from the Bible brings this subject up:

> ¶ And it came to pass after this, that David enquired of Yahweh, saying, Shall I go up into any of the cities of Judah? And Yahweh said unto him, Go up. And David said, Whither shall I go up? And he said, unto Hebron. So David went up thither, *and his* **Two Wives** *also,* Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. (2 Sam 2:1– 2)

In accordance with this passage, David was in communion with Yahweh — and not only was David in communion with Yahweh, but he was also in the good favor of Yahweh, and yet as the passage states, David had with him more than one wife. In continuing with this theme, the 5th chapter of 2nd Samuel enlarges upon this subject even more:

And David perceived that Yahweh had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

¶ Therefore David took him More Concubines and Wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. (2 Sam 5:12–13)

It is self-evident from this that Yahweh approved of David's Wives and Concubines. However, unfortunately for David, the story does not end here, for at a later time, David saw a naked woman taking a bath, and even though she was married to another man, he succumb to the temptation of Satan and took her to bed and committed Adultery, and later laid the plan for her husbands death, for all of which he was Cursed by Yahweh. The Bible tells this story in the following language:

¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Yahweh.

¶ And Yahweh sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As Yahweh liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

¶ And Nathan said to David, Thou art the man. **Thus saith Yahweh God of Israel**, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And **I Gave Thee** Thy Master's House, and *Thy Master's Wives* into thy bosom, *and gave thee the house of Israel and of Judah;* and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast Thou Despised the Commandment of Yahweh, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith Yahweh, Behold, I will raise up evil against thee out of thine own house, and *I will take thy wives before thine eyes,* and *give them unto thy neighbour,* and he shall lie with thy wives in the sight of this sun. For *thou didst it secretly:* but *I will do this thing before all Israel,* and before the sun. (2 Sam 11:26–27, 12:1–11)

It will be noticed that in Nathan's parable, he did not portray it to be evil that the rich man had many flocks and herds. What was wrong was that

the rich man who had much, took from the poor man that which was not his to take. In continuing, Nathan declares the Mind and Will of Yahweh to King David:

> ¶ Thus saith Yahweh God of Israel, I anointed thee king over my family Israel, and I delivered thee out of the hands of Saul; And I Gave **Thy Master's Daughters**, and **Thy Master's Wives** into thy bosom, and *I also gave thee the Daughters of Israel and of Judah;* and **If They Were Too Few** *you should have told me,* and **I Would Have Given thee Even More**. (2 Samuel 12:7–8, *KJV, HBAET, NEB, TBB, NIV, NKJV*)

Verse 8 as cited above is more in keeping with the Hebrew as originally written by the Prophet of God. In later generations this passage was tampered with by copyists, in order to soften the hard statements regarding David's many wives and concubines, and the fact of their having been given to David by Yahweh. On two occasions the copyists changed the word *"daughters"* to the word *"house"*. The word "house" as found in verse 8 of the above passage, is translated from the Hebrew word "bayith", which by definition in the greatest variety of applications, is understood to be "family", both male and female or "sons" and "daughters", as in the case of the expression: "house" of Israel. In continuing the scribes obscured the passage even further by changing the words for the thought *"I would have given thee even more"* to the words: *"I would moreover have given unto thee such and such things"*.

In keeping with the changes that were interjected into the text by the copyists, and the Marriage Traditions which Predominate in the European Culture Today, the King James Version, together with many other modern translations, have obscured the self-evident meaning of the above text. Fortunately however, notwithstanding the changes by the copyists, other ancient texts have survived, which clearly establish what was originally stated in this passage, and the different translations, which are listed above, in whole or in part, reflect this information.

The above passage from 2 Samuel directly states that after the death of Saul, Yahweh HimSelf gave to David the daughters and wives of King Saul to be his wives, and Saul had a lot of wives and daughters. Not only this, but it also states that Yahweh gave David daughters from the northern kingdom of Israel, as well as daughters from the tribe of Judah, all of whom were given to David to be his wives. Obviously Yahweh wanted David to have an enormous posterity, "to raise up seed unto Him", for notwithstanding David already had many wives and concubines, the Bible informs us that if David had wanted *more wives,* he had only to ask, and the Lord would have given him "More!" However, unfortunately for David, this is not the course of action that he chose. On the contrary, in a time of temptation, David went so far as to *"Despise the Law of Yahweh"* by committing sin. First he sinned against Yahweh by thinking improper thoughts — that is

he "Coveted his neighbors wife" (Ex 20:17; Matt 5:27–30). Many have supposed that Jesus was the first to come up with this type of sin, but a closer look at the Tenth Commandment will reveal that this is not the case. Once having committed the sin of *"Coveting his neighbors wife",* David then perpetrated a second and even greater sin, by Committing Adultery with his neighbors Wife. Finally, in an attempt to cloak his sin, he found himself in a situation where it became necessary to arrange for the death of Bath-sheba's husband. As the Bible makes it clear, it was for David's sin in committing Adultery as stated above that he was condemned by Yahweh, and not simply because he took more than one wife! Indeed, strictly speaking, the act of Adultery in the case of Bath-sheba, was the "abomination" which David committed that brought him under condemnation. It is just as it is stated in the Prophet's 1843 Revelation:

David also received many wives and concubines, and also Solomon . . . *and in nothing did they sin, save in those things which they received not of me. David's wives and concubines were given unto him of me,* by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; *and in none of these things did he sin against me* **save in the case of Uriah and his wife**; (D&C 132:37–38)

Having Children & the Law to Multiply & Replenish

Again, we see in all this the actual marriage law of ancient Israel, just as it was established by Yahweh from the beginning, and all this too, that Israel might multiply and replenish the Earth (Gen 1:28) and *'raise up a righteous seed unto Yahweh'*. All this fits in with the Law that Yahweh gave Israel regarding what was appropriate for sexual relations in Marriage. Married people were not to have relations during the menstrual cycle, nor were they to have afterwards until seven days had passed, which is precisely the ideal time for a woman to get pregnant. (Lev 15:19–33) As it says in the Book of Psalms:

Lo, children are an heritage of Yahweh: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: (Psalms 127:3–5)

The Wives of Solomon

Having considered the case of David, let us now consider the case of Solomon:

And Solomon loved Yahweh, *walking in the statutes of David his father:* only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: *a thousand burnt offerings did Solomon offer* upon that altar.

¶ In Gibeon **Yahweh appeared to Solomon** *in a dream by night:* and God said, *Ask what I shall give thee.* And Solomon said, *Thou hast shewed unto thy servant David my father great mercy,* according as he walked before thee in **Truth, and in**

Righteousness, and in Uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Yahweh my God, thou hast made thy servant king instead of David my father: and I am but a little child: *I know not how to go out or come in.* . . . Give therefore thy servant *an understanding heart* to judge thy people, that I may **Discern Between Good and Bad**: for who is able to judge this thy so great a people? *And the speech pleased the Lord,* that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; *neither hast asked riches for thyself,* nor hast asked the life of thine enemies; but hast asked for thyself *understanding to discern judgment;* Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee *that which thou hast not asked,* **Both Riches, and Honour**: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, *as thy father David did walk,* then I will lengthen thy days. (1 Kings 3:3–14)

In keeping with the Promise of Yahweh, following his vision, Solomon was given Wisdom and Wealth and Honor untold, together with *many wives and concubines.* (1 Kings 10:14–24)

In the fourth year of Solomon's reign, he began to build the Temple of Yahweh. The completion of the Temple required 7 years, during which time 'the word of Yahweh came to him':

¶ And the word of Yahweh came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep *all my commandments to walk in them;* **then will I Perform My Word With Thee**, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. (1 Kings 6:11–14)

After the completion of the Temple, and after placing the Arch of the Covenant therein, we are informed that 'the Glory of Yahweh filled the Temple':

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Yahweh, So that the priests could not stand to minister because of the cloud: for the glory of Yahweh had filled the house of Yahweh.

¶ Then spake Solomon: Yahweh has set the sun in the heavens, but has said that he would dwell in the dense Cloud. I have surely built thee an exalted house, a place for thee to dwell in forever. (1 Kings 8:10–13, *RSV, NASB, KJV*)

After offering the Dedicatory Prayer for the Temple, Solomon together with all Israel began to offer up a series of peace offerings. This took place during a fourteen day Celebration, wherein twenty two thousand oxen, and a hundred and twenty thousand sheep were offered up in Sacrifice to Yahweh. (1 Kings 8:62–63) Following this, the Bible states that Yahweh appeared once more to Solomon, wherein the following Covenant was made with Solomon and all Israel:

¶ And it came to pass, when Solomon had finished the building of the house of Yahweh, and the king's house, and all Solomon's desire which he was pleased to do, That **Yahweh Appeared to Solomon the Second Time**, as he had appeared unto him at Gibeon. And Yahweh said unto him, *I have heard thy prayer and thy supplication, that thou hast made before me:* **I have hallowed this house**, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, *as David thy father walked,* **in Integrity of Heart, and in UpRightness**, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: **Then I will Establish the Throne of Thy Kingdom upon Israel for Ever**, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. **But if ye shall at all Turn From Following Me**, *ye or your children,* and will not keep my commandments and my statutes which I have set before you, but go and **Serve Other gods**, *and worship them:* Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: (1 Kings 9:1–7)

In none of this do we see Solomon being condemned by Yahweh for his Plural Wives and Concubines. And yet, as with David, so also with Solomon — Solomon made the mistake of not being satisfied with those wives which Yahweh had given him from out of all Israel — consequently he went after *"strange flesh",* and took unto himself many foreign wives, from among those nations wherein Israel had been forbidden. The ultimate Consequence of this was that Solomon was led away from the straight and narrow path and suffered himself to fall from the grace of Yahweh. The story of the demise of Solomon is told in the 11th chapter of 1st kings:

¶ But king Solomon *loved many Strange Women,* together with the *daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;* Of the nations concerning which Yahweh said unto the children of Israel, **Ye shall not go in to them**, *neither shall they come in unto you:* for surely they will **turn away your heart** *after their gods* (Ex 34:17; Deut 7:1–4)*:* Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: *and his wives turned away his heart*. For it came to pass, **when Solomon was Old**, that his wives **Turned Away His Heart** *after other gods:* and *his heart was not perfect with Yahweh his God, as was the heart of David his father.* For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of Yahweh, and *went not fully after Yahweh,* as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And **Likewise did he for All his Strange Wives**, which burnt incense and sacrificed unto their gods.

¶ And Yahweh was angry with Solomon, because his heart was turned from Yahweh God of Israel, *which had appeared unto him twice,* And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Yahweh commanded. Wherefore **Yahweh said unto Solomon**, Forasmuch as this is

done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. (1 Kings 11:1–12)

We see from all this, that contrary to the Law of Yahweh (Ex 34:16; Deut 7:1–4), Solomon took unto himself foreign wives from among the Canaanites, and then to make matters worse, later *in his old age,* in an effort to aggrandize them, he suffered himself to build Idols to their gods. According to the Bible then, Solomon was a Prophet of God, who had on two different occasions entered into the presence of Yahweh. And yet notwithstanding this, later in his "old age" he fell from the grace of Yahweh, when *through the influence of his heathen wives* whom he loved, he chose to accommodate them.

First Timothy Chapter Three Verse Two

In addition to those which have already been cited, there are two other passages of scripture which touch upon the subject of Plural Marriage — however rather than being positive, these two passages are usually employed as an argument in the negative. One is in the New Testament and the other in the Old. In the 3rd chapter of 1st Timothy, there is a passage which at first glance appears to present a problem for Plural Marriage — however upon further examination it becomes obvious that the problem is more apparent than real:

A bishop then must be blameless, *the husband of one wife,* vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2–5)

To be sure this passage can be understood in different ways. For one it acknowledges that there are those in the Church who have more than one wife, else why the special reference to it, where it concerns the calling of a Bishop. For if we are to presume that this statement means to limit a Bishop to only one wife, then we must also assume from the same statement that there are others in the Church who are not Bishops that do have more than one Wife. However a closer examination reveals that this passage does not really specify *only* one wife for a Bishop, for the word *"only"* is not to be found in the text. Indeed you might just as well understand this passage to mean that a Bishop must have *"at least one wife",* as to believe it means *"only one".* The real point of the argument is that a Bishop must be married — never mind how many wives he has. That this is the intended idea is borne out by the verses that follow:

A bishop then must be blameless, *the husband of [at least] one wife* . . . One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2 – 5)

The point at issue is that a Bishop must be married and have family. The reason for this is explained in verses 4 and 5. Inasmuch as the labor of a Bishop involves working with married couples who have problems that are inherent to marriage and family, it only follows that a Bishop should be married. After all, how can a single man be qualified to be a Bishop, wherein he will be called upon to lead and counsel others, when he himself is not married, does not have children, and has never had the experience of having a family. Indeed a man can hardly be expected to be competent to lead and counsel others in matters wherein he has no knowledge or experience:

For if a man know not how to rule his own house, how shall he take care of the church of God? (1 Timothy 3:5)

This whole passage is self explanatory, it simply means that a Bishop must be a married man. If the text had left it at that, it would be an open and shut case, but this is not what it does. The Problem is the word "one", for one way or another, the use of the word "one" interjects Plural Marriage into the equation. It could mean that a Bishop must be a married man with *"at least one wife".* This would fit well with the context, that a Bishop must be married. On the other hand it can be interpreted to mean *"only one",* yet it must be acknowledged that this is contrary to the direction and flow of the argument. Again, even in the case of *"only one",* it still brings up the subject of Plural Marriage. Indeed, why stipulate that a Bishop must be the husband of only one wife, unless there were others in the Church who were not Bishops that had more than one.

Some of the translators have recognized this for what it is, and in an effort to "fix" the problem, they have dropped the word "one" and altogether changed the subject, and this too in a manner which is hardly faithful to the text. For example the *Message Bible* translates "A leader must be well-thought-of, committed to his wife". Again, *The Complete Jewish Bible translates:* "A congregation leader must be . . . faithful to his wife". In keeping with this, *The New Living Translation* renders the passage: "He must be faithful to his wife."

In these translations the whole context is changed from that of the necessity of being married, in order to qualify as a Bishop, to an altogether different subject and motif, namely that of sexual morally, as in being faithful to ones spouse. In Contrast to these, other translations have departed from the "Received Text" and added the word *"only"* or its equivalent, and this they have done on their own hook, for the word *"only"* does not occur in the

Greek Texts. For example, *The New International Version* translates: "Now the overseer must be above reproach, the husband of ***but*** one wife". Again the *New Life Bible* reads: "He must have *only* one wife".

In contrast to these, the great majority of translations have remained faithful to the "Received Text" and have left the problem as it stands. For example *The Revised Standard Version* reads: "Now a bishop must be above reproach, the husband of one wife," while the *New King James Version* reads: "A bishop then must be blameless, the husband of one wife". In keeping with this, *Green's Literal Translation* reads: "Then it behooves the overseer to be blameless, husband of one wife" — while *Young's Literal Translation* reads: "it behoveth, therefore, the overseer to be blameless, of one wife a husband".

Again, in those translations that add the word "only", they acknowledge the reality of Plural Marriage in the early Christian Church. For a Bishop is allowed to have *"[only] one wife"* — the suggestion being that there are others in the Church who are not Bishops, that are allowed to have *"more than one".* Indeed even renowned Reformers such as Martin Luther acknowledged that the early Israelite practice of Plural Marriage was not suspended by Christ, and that early Christianity accepted Plural Marriage. Consider the following words of Martin Luther:

> The Gospel hath neither recalled, nor forbid, what was permitted in the law of Moses with respect to marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. (Martin Luther — Kraut, March 1983, *Polygamy in the Bible*)

Again, on another occasion Luther stated the following:

> Abraham was a true Christian. His example dare not be condemned. It is true, *one* ***dare not*** make any laws out of the behavior of our forefathers, but one *may not* make sin out of their example. (Will the Real Martin Luther Stand Up, by John A. Tvedtnes)

At this point we must ask ourselves, would it be correct to assume that if Father Abraham were here, together with his wives, that he would not be worthy of being called as a Bishop! As we shall see, the great preponderance of evidence both within the New Testament and without, supports the idea that the early Christian Church embraced the practice of Plural Marriage, just as it had been practiced in the Old Testament.

It is obvious that the Roman Catholic Church performed an early fix on the problem regarding Plural Marriage in 1st Timothy — this they did by simply removing the words "at least" from the text. By so doing they converted a passage that countenanced plural marriage into a text that gave the appearance of forbidding it. Again, to view the passage as it originally read:

> A bishop then must be blameless, *the husband of at least one wife . . .* One that ruleth well his own house, having his children in subjection with all gravity; (For if a man

know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2–5)

Deuteronomy Chapter Seventeen

Deuteronomy chapter 17 contains a passage that deals with the topic of Plural Marriage and the "Multiplication of Wives" — and one too, which according to the evidence, was written 100s of years after Solomon's death, as a criticism and bash on his life and the things that he did. And yet even though it is obvious that this passage was written after Solomon's death, it was interjected into the book of Deuteronomy as though it were written 100s of years before he was born. This passage reads as follows:

> ¶When thou art come unto the land which Yahweh thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me, *like as all the nations that are about me;* Thou shalt in any wise set him king over thee, whom Yahweh thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But *he shall not* Multiply Horses *to himself,* nor cause the people to return to Egypt, to the end that he should Multiply Horses: forasmuch as Yahweh hath said unto you, Ye shall henceforth return no more that way. Neither shall he Multiply Wives to Himself, ***that his heart turn not away:*** Neither shall he *greatly multiply to himself* Silver and Gold. (Deut 17:14–17)

There are not a few problems with the above passage. Indeed, the evidence would argue hard for the idea that the above is a redaction that was based on certain statements which are made in 1st Samuel and 1st Kings, and then written centuries later by a copyist and added into the text of Deuteronomy, as though it were a Prophecy against Solomon.

Be it remembered that from the time of Moses a system of Judges had been placed over Israel to judge matters of Law — while at one and the same time, it was understood that Yahweh was their King. Not only so but it was also understood that the time would come when Yahweh would be born on Earth, and that in the end of time He would rule over them and all the Earth as the King of all Kings. This being the case, we must ask why would Deuteronomy predict the time when Israel would chose to have a king from among men, *'like as all the nations that were about them'* and this too with Yahweh's blessing! In fact, Deuteronomy 28, contains a list of cursings that would come upon Israel in the event of their Apostasy, among which was that at some future time the people would set up a king to rule over them (Deut 28:36).

A good example of the doctrine which was established under Moses regarding Israel having a king, is illustrated in the story of Gideon as told in the book of Judges. After Gideon had been called by Yahweh to deliver Israel

from the Midianites, and after having accomplished the task, the people wanted to establish him together with a line of his descendants as their king. However, Gideon refused their proposal with the following words:

¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, ***I will not rule over you,*** *neither shall my son rule over you:* Yahweh shall rule over you. (Judges 8:22–23)

The Old Testament informs us that Israel remained without a king until the time of Saul. The history concerning this most significant change in Israel is given in the 1st book of Samuel:

1 ¶ And it came to pass, when Samuel was old, that he made his sons judges over Israel. . . . And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ***make us a king*** to judge us Like All the Nations.

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto Yahweh. And Yahweh said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: *for they have not rejected thee,* but They Have Rejected Me, *that I should not reign over them*. . . . Now therefore hearken unto their voice: howbeit yet *protest solemnly unto them,* and *shew them the manner of the king* that Shall Reign Over Them.

10 ¶ And Samuel told all the words of Yahweh unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and Yahweh will not hear you in that day.

¶ Nevertheless *the people refused to obey the voice of Samuel;* and they said, Nay; but **We Will Have a King Over Us**; That we also may be ***like all the nations;*** and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of Yahweh. And Yahweh said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city. (1 Sam 8:1–22)

In view of what is stated above in 1st Samuel, it is doubtful that Yahweh would have inspired Moses to write a law directly opposite, hundreds of years

before — and this being the case, it is self-evident that the above passage from Deuteronomy is Out of Time. Indeed once again consider the difference:

¶When thou art come unto the land which Yahweh thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, *I will set a king over me, **like as all the nations that are about me;*** Thou shalt in any wise set him king over thee, whom Yahweh thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. (Deut 17:14–15)

It will be noticed that verse 14 in the above passage directly quotes verses 5 and 20 as cited above in the 8th chapter of 1st Samuel.

Again, in continuing the passage from Deuteronomy states that this future king "shall not multiply horses to himself" (Deut 17:16). Contrast this to what the 4th chapter of 1st Kings states, namely that "Solomon had *forty thousand stalls of horses for his chariots,* and Twelve Thousand Horsemen." (1 Kings 4:26)

In continuing the passage from Deuteronomy further states that this future king shall not *"cause the people to return to Egypt, to the end that he should multiply horses:* forasmuch as Yahweh hath said unto you, Ye shall henceforth return no more that way." Again, contrast this with what the 10th chapter of 1 Kings states:

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. *And a chariot came up and went out of Egypt for six hundred shekels of silver,* and an Horse for an Hundred and Fifty (1 Kings 10:28–29)

Moreover, in continuing, the passage from Deuteronomy further states that this future king shall not "multiply wives to himself, *that his heart turn not away".* Again, contrast this to what is stated in the 11th chapter of 1st Kings wherein it states that King Solomon had:

Seven Hundred Wives, princesses, and three hundred concubines: ***and his wives turned away his heart.*** For it came to pass, when Solomon was old, that his wives ***turned away his heart*** after other gods. (1st Kings 11:3–4)

Again it will be noticed that the passage from Deuteronomy directly quotes verses 3 and 4 in 1st Kings chapter 11 — and inasmuch as Deuteronomy was written hundreds of years before 1st Kings, it is self-evident that the passage in question is not original to the book of Deuteronomy.

Once again be it remembered that it is blatantly stated by Nathan the Prophet that Yahweh had given to David his wives and Concubines, and that had David wanted more, all he had to do was ask, and Yahweh would have given him more. In keeping with this, the fault which was found with Solomon after his demise, was not that he had taken too many wives, but rather that he

had taken heathen wives, from among those nations with whom Yahweh had forbidden intermarriage. Again to consider the whole passage:

> ¶ But king Solomon loved ***many Strange Women,*** together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which Yahweh said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you (Ex 34:16): for surely they will ***turn away your heart after their gods:*** Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives ***turned away his heart.*** For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and *his heart was not perfect with Yahweh his God, **as was the heart of David his father**.* (1 Kings 11:1–4)

In any case the passage in Deuteronomy does not really speak against Plural Marriage as-per-say, but rather against the "Multiplication of wives", as in the case of Solomon.

Solomon's Gold

Finally in continuing, the passage from Deuteronomy further indicts this future king, stating that he shall not "multiply to himself silver and gold". Again, as in the other passages, so also in this, direct reference is here made to what is stated in 1st Kings with regard to Solomon. Consider the following:

> ¶ And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of Yahweh. . . . . .
>
> ¶ And the word of Yahweh came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. . . . . And the oracle he prepared in the house within, to set there the ark of the covenant of Yahweh. . . and *he overlaid it with pure gold;* and so covered the altar which was of cedar. So Solomon *overlaid the house within with pure gold:* and he made a partition by the *chains of gold* before the oracle; and he *overlaid it with gold.* And THE WHOLE HOUSE HE OVERLAID WITH GOLD, until he had finished all the house: also the whole altar that was by the oracle he *overlaid with gold*.
>
> ¶ And within the oracle he made two cherubims of olive tree, each ten cubits high. . . . . And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he *overlaid the cherubims with gold*. . . . And *the floor of the house he overlaid with gold,* within and without. . . . The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and *overlaid them with gold,* and *spread gold upon the*

cherubims, and upon the palm trees. . . . And the two doors were of fir tree: . . . And he carved thereon cherubims and palm trees and open flowers: and *covered them with gold* fitted upon the carved work. (1st Kings 6:1–35)

The description of Solomon's use of Gold in the Temple of Yahweh is continued in 1st Kings chapter 7:

And Solomon left *all the vessels unweighed,* because they were exceeding many . . . And Solomon made *all the vessels* that pertained unto the House of Yahweh: ***the altar of gold,*** and *the table of gold,* whereupon the shewbread was And *the candlesticks of pure gold,* five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and *the tongs of gold,* And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of pure gold;* and *the hinges of gold,* both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So was ended all the work that king Solomon made for the house of Yahweh. And Solomon brought in the things which David his father had dedicated; ***even the Silver, and the Gold,*** and the Vessels, *did he put among the treasures* of the House of Yahweh. (1st Kings 7:47–51)

It is self-evident from the above that Solomon had a lot of Gold. Not only so, but we also see just what it was that Solomon was pleased to do with it — he adorned and beautified the Temple of Yahweh with it — and this too, even to the point of paving the floors with it! Not only so, but we also see that Yahweh accepted the Temple, and this too in spite of the Gold. Bearing this in mind, we ought to remember the words of Jesus when he said that "where your treasure is, there shall year heart be also" (Matt 6:21) — this being the word of Christ, it is self-evident from the above that as of this time Solomon's heart was attached to Yahweh and His Temple.

It is not intended to suggest by this that Yahweh's Temple was the whole of Solomon's work with gold. Indeed he also built a throne with 6 steps leading up to it, and he overlaid it with gold:

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made *two hundred targets of beaten gold:* six hundred shekels of gold went to one target. And he made *three hundred shields of beaten gold;* ***three pound of gold*** went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. *And all king Solomon's drinking vessels were of gold,* and all the vessels of the house of the forest of Lebanon *were of pure gold;* none were of silver: it was nothing accounted of in the days of Solomon. ***For the king had at sea a*** Navy of Tharshish with the Navy

of Hiram: once in three years came the navy of Tharshish, bringing Gold, and Silver, Ivory [Ivory is common in the Far North], and apes, and peacocks. So king Solomon Exceeded All the Kings of the Earth for Riches and for Wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had Put in his Heart. (1 Kings 10:14–24)

We see in verse 23 as cited above that Yahweh's promise to Solomon was fulfilled to the very letter. Again to cite the passage:

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee *that which thou hast not asked,* Both Riches, and Honour: so that there shall not be any among the kings like unto thee all thy days. (1 Kings 3:3–13)

Gold from Ophir, Mount Zion & the Hollow Earth

According to what is written in 1 Kings, Solomon's gold came from Ophir, which was a place in the Far North and down in, and going to and from Ophir with a payload required a journey at sea that took all of 3 years. Hence, as it states above "king [Solomon] had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing Gold, and Silver, Ivory (Ivory is common in the Far North), and apes, and peacocks." (1 Kings 9:26–28; 10:11–10, 21–23; Psa 48:1–14).

One of the journeys of the Navy of Tharshish to Ophir is described in the 48th Psalm:

Great is Yahweh, and greatly to be praised in the city of our God, *in the mountain of his holiness. Beautiful for situation,* the Joy of the Whole Earth, is Mount Zion, on The Sides Of The North [i.e. in the sides of the great Hole or Depression in the Far North], the City of the Great King. God is known in her palaces [i.e. the palaces in the City of Yahweh, which is atop Mount Zion] for a refuge. For, lo, *the kings were assembled,* they passed by together. They Saw It, and *so they marvelled;* they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. **Thou Breakest the Ships of Tharshish** with an east wind. *As we have heard,* So Have We Seen **in the City of Yahweh of Hosts** [i.e. Yahweh = "he who is Perfect", or "the Perfect one of the Divine Council" of all the children of the Father, who are "the Hosts of Heaven" and Earth (Gen 2:1)], in the City of Our God: *God will establish it for ever.* Selah. We have thought of thy loving kindness, O God, in the Midst of Thy Temple [which is atop Mount Zion]. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let Mount Zion Rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about [Mount] Zion [in the city of Yahweh, which is atop "Yahweh's Holy Mountain"], and go round about her: tell **the Towers** [i.e. the Tall Buildings] Thereof. Mark ye well *her Bulwarks,* consider Her Palaces [which are atop Mount Zion]; that ye may tell it to the generation following. For this God is our God For Ever and Ever: he will be our guide ***even unto death.*** (Psalms 48:1–14)

It is obvious from the above, that the Prophets who were allowed to Go to Mount Zion, and there behold the Glory of the City of Yahweh — it is obvious that these Prophet were utterly inspired thereby. The above is the Psalmist's description of "Mount Zion", whereon is "the City of our God". This Mountain is further described as "the mountain of his holiness", which is "Beautiful for situation", and "the Joy of the Whole Earth". Obviously then, this "Mountain" is to be found on Earth.

From other descriptions it is evident that this is the actual site of the Garden of Eden, for Eden was the source of water, and water travels down hill, and according to Genesis, the rivers coming out of Eden went forth and watered the whole face of the ground. Moreover, many of the Prophets tell of being taken to this "exceeding high mountain" by Yahweh, where they saw unspeakable things. In fact, this mountain is the original source for "Mount Olympus" as it is remembered in Greek Mythology, whereon is "the City of the Gods". Indeed, Greek Mythology and religion came from the "Phoenicians" who preceded them (in other words the ancient Hebrew/Canaanite Religion), who were known the whole world over for their expertise as sea going "Mariners".

Again, this "Mount Zion" is described by the Psalmist as "the City of the Great King", which is to say "the City of Yahweh of Hosts" — and the "Hosts" to which "Yahweh of Hosts" refers, are the children of the Great Father God, El, or El Elyon — which in the King James Bible is translated as "The Most High God" or "the Highest" (Genesis 14:18; Luke 1:33). "Yahweh" which means "he who is Perfect" or "the Perfect One of the Divine Council" designates "Christ" the "Messiah" as the one and only "Perfect One" of all the "Children of the Divine Father", and hence the "Saviour and Redeemer" who ultimately will make the atoning sacrifice for the "Host of Heaven and Earth" (Gen 2:1). In short, "Yahweh of Hosts" is the "Firstborn", and the foreordained "Sacrificial Son" as in Abel, Seth and Christ, and hence the appointed "Saviour" of the Children of the Divine Father — many of whom, according to the Psalmist, were then living with Yahweh, in "the City of our God", on the crest of "Mount Zion".

Again, the location of this Mountain is described in the King James Version as being in the "sides of the North", which is to say, in the "sides" of the "Great Hole" or "Depression" in the "Nethermost" region of the "Far North". The Prophet Joseph Smith described this on one occasion when he was teaching Benjamin F. Johnson:

> ¶ I can now see, as Prest Geo. A. Smith afterwards said, that I was then really "the bosom friend and companion of the Prophet Joseph." I was as welcome at the Mansion as at my own house, and on one occasion when at a full table of his family and chosen friends, he placed me at his right hand and introduced me as his "friend Br. B. F. Johnson, at whose house he sat at a better table than his own." Sometimes when at my house I asked him questions relating to past, present and future; some of his answers were

taken by Br. Wm Clayton, who was then present with him, and are now recorded in the Doc. & Covenants . . . . [D&C 130: 9, 14–17]. Other questions were asked when Br. Clayton was not present, one of which I will relate: — I asked where the 9 1/2 tribes of Israel were: "Well," said he, "you remember the old caldron or potash kettle you used to boil Maple Sap in for Sugar, don't You?" I said yes. "Well," said he, *"they are in the north pole* ***in a Concave*** Just the Shape of that Kettle. And John the Revelator is with them, preparing them for their return." (The Historical Writings of Benjamin F. Johnson, The Personal Friend and Confident of the Prophet Joseph Smith, Vol I, *A Life Review*; see also: ***My Life's Review*** <Cook, Grandin Book, 1997> 82–83)

Years later, Johnson sent a letter to the *Deseret News,* wherein he made another similar statement:

[Benjamin F. Johnson]

Mesa City, A[rizona]. T[erritory].

December 27, 1899.

Editor Deseret News: —

In quoting [the] words of the Prophet Joseph Smith in reply to your question: . . . . . "Where Are the Lost Tribes of Israel? . . . I could give his reply were it proper to do so. Since which to all the letters received asking for his answers to those questions, I could not in my present state of health make reply to each. And after waiting until the present time, I have concluded to write his answers to you, as the proper Church answer, to publish or suppress as wisdom shall dictate.

To My Question "Where are the Lost Tribes of Israel," — The Prophet turned his chair around to me and says: "You remember, Benjamin the old Caldron and Potash Kettles in which "you used to boil the Sap to make Maple Sugar?" "Well," he said, *"They are in a concave* ***just like one of those Kettles*** at the North Pole; and John the Revelator is now there preparing them for their coming to Zion." And when asked through what agency they see Light and [have] Heat: he asked "Did not Israel have a pillar of fire to give them Light in the wilderness? And who can tell for what purpose is ***the Aurora Borealis*** in the North?" . . . . . (Signed) B. F. Johnson. (The Historical Writings of Benjamin F. Johnson, The Personal Friend and Confident of the Prophet Joseph Smith, Vol II)

We see from both accounts of the Prophet's statement, that he understood the earth to be Hollow, just as is a "Caldron" or "Potash Kettle", and that the Lost Tribes of Israel reside in this great depression or Hollow in the Inner Earth.

In keeping with this, the Book of Mormon also makes a contribution to this subject. In the 5th Chapter of Jacob it states that the Lord of the vineyard cut off the young and tender branches of the old tame olive tree *(which tree he used to symbolize the house of Israel),* and that these tender branches were then dispersed and planted in the "Nethermost Parts of the Lord's Vineyard". This is stated on 6 different occasions in the 5th chapter of Jacob (Jacob 5:13, 14, 19, 38, 39, 52).

In keeping with this the word "nether" is used on several different occasions in the Old Testament as a reference to the location of "Sheol", which is the Hebrew term for "Hades", or the "pit beneath" or "Hell", where the damned go after death. The following passages from Ezekiel will serve well to illustrate this point:

. . . for they are all delivered *unto death,* to the Nether Parts of the Earth . . . with them that go Down to the Pit. (Ezek 31:14)

I made the nations to shake at the sound of his fall, when I cast him *down* to Hell with them that ***descend into the pit*** . . . all that drink water, shall be comforted in the Nether Parts of the Earth. (Ezek 31:16)

yet shalt thou be brought *down* . . . unto the Nether Parts of the Earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. (Ezek 31:18)

Son of man, wail for the multitude of Egypt, and cast them *down,* even her, and the daughters of the famous nations, unto the Nether Parts of the Earth, with them that go **Down into the Pit**. (Ezek 32:18)

There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone *down* uncircumcised into the **Nether Parts of the Earth** . . . they [have] borne their shame with them that go **Down to the Pit**. (Ezek 32:24)

We see from these passages that the word "Nether" is consistently used to describe the world "beneath", or the "Netherworld", which is "Sheol", the "Pit of the Damned", or the "Hell" to which the wicked go. In keeping with this, the 1828 edition of Webster's Dictionary defines "nether" as "Lower; lying or being beneath or in the lower part", or "in a lower place", or "Belonging to the Regions Below." Bearing this in mind, if the word "nether" means "beneath, or in the lower part", or "the Region Below", where is "*the nethermost part of the Lord's Vineyard?"* Obviously, "NetherMost" is a place deeper down than the "netherworld". In keeping with this thought, the 1828 edition of Webster's dictionary defines "nethermost" as the "Lowest", or "the nethermost abyss". In other words, as used in the Book of Mormon, "the Nethermost part of the Lord's Vineyard" is deeper down than Sheol, which is to say, passing down beyond "Sheol" to the "inner world". In fact documents have been found at Ugarit, which date back to the 14th century B.C., that describe the location of the Garden of Eden in these precise terms.

Ugarit was an ancient City-State that was located on the northern end of the Coast of Canaan, about 260 miles from Jerusalem. Virtually thousands upon thousands of Clay tablets were discovered there. Through this discovery tremendous Light has been thrown on the Religion and Culture of ancient Canaan and Israel. Among the records which were discovered there, is a tablet which tells of El/Ab Adam who lived in a place like the Garden of Eden, which it describes as being on "Gods Holy Mountain" in the "Far

North", at the source of the two great rivers, in the midst of the "Double Deep". (*Theological Dictionary of the Old Testament,* Vol 1:245–250; see also: Collier, "New Light on the Ancient Hebrew/Christian Doctrine on Deity", published in *Doctrine of the Priesthood* Vol 8: <January 1991> 27, 35–36)

Again, with regard to the Earth being Hollow, as in the case of a Hollow Sphere, a close study of the creation story as told in Genesis chapter 1 will reveal that it is described from the perspective of taking place while standing on the inside of the bottom of a hollow sphere. Indeed many of the newer translations indicate this by the words that they have chosen to describe the creation. (For two of these see: *The New American Bible,* St. Joseph Ed. <1987 paperback edition, Catholic Book Publishing Co. New York, New York, see p. 4a for artwork, see also: Gen 1:6–8, 14–15, 17; 7:11; 8:2; see also: *The Basic Bible* containing the Old and New Testaments in Basic English <E. P. Dutton & Co., Inc. New York, 1950> Gen 1:6–8, 14–15, 17; 7:11; 8:2). Of course they only see in this the "primitive idea" of ancient Hebrew "Mythology". However we see from many other passages in the Bible, as well as other ancient and modern testimony from those who had been there and seen it, that rather than being "Mythology" it is "Reality".

Again even the Creation Story as rendered in the King James Version, or the Book of Moses or the Book of Abraham would show that the earth is "Hollow", if only they are carefully read with a good dictionary in hand. And this being true, this would place the location of the Garden of Eden within the "Inner World", and not "Without".

In keeping with this, according to Genesis, at the time of the flood, the "Flood Gates of Heaven" opened up, when the water from the "outer world", came down and flooded the "inner world", whereby Noah and his "Ark" were flushed out of the "Hole" in the "Far North", and hence the need for an "Ark", rather than a "Ship". This would place the story of the flood as an event that initially began in the "Inner World", and we can then understand it just as it is written and described in Genesis.

Again according to the record, as it has been preserved for us in the Bible, it was at the time when Noah came to the "outer world" that he for the first time witnessed a "RainBow". Now in order to see a "RainBow" it is necessary for the Sun to be off to the East, as in the Morning, or in the West, as in the Evening, or NorthEast or SouthWest, or anywhere else besides straight up overhead. The reason for this is because, in order to be seen a "RainBow" requires an "angle of refraction" and it is for this reason that a RainBow is never seen when the Sun is straight up overhead.

In keeping with this, according to those who have been there and seen it, the "Inner Sun" is always straight up overhead. In other words, there is no Rising Sun in the morning, nor is there a Setting Sun in the Evening.

Nor for that matter does the Sun stray off to the South for a Winter, or to the North for a Summer — hence there is no possibility for an "Angle of Refraction" which is Essential in order to see a "RainBow". According to those who have been there and seen it, the effect of "Night" and "Day" and "Stars" and "star light" is accomplished by a system of Clouds and PinHoles therein, which faithfully rotate around the "Inner Sun".

In giving due consideration to all this, we need to remember that it was not long ago that the world of uninspired men thought the Earth to be Flat, just as today they suppose it to be a "Solid Ball".

But back to the question of the source of Solomon's gold — be it remembered that Genesis tells of a place that was not far from Eden, wherein there was much gold:

¶ And Yahweh God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made Yahweh God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of **Havilah**, ***where there is gold;*** And **the Gold of that Land is Good**: there is Bdellium and the ***Onyx Stone***. (Gen 2:8–12)

Be it remembered that not only did Solomon's Navy bring Gold from Ophir, but also "Precious Stones", together with "Ivory" (which is very common at the polar regions) and "Almug Trees", the likes of which no man had ever seen before. Is it possible that some of these "Precious Stones" included the "Onyx Stone" as mentioned in the above passage, and that the "Almug Trees", were unique to the "Inner World", and therefore had never before been seen. Consider the following:

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of *almug trees,* and *precious stones*. And the king made of the *almug trees* ***pillars for the house of Yahweh,*** and for the king's house, harps (is it likely that the Harps of the inner world are made of the wood from Almug trees) also and psalteries for singers: *there came no such almug trees,* ***nor were seen*** unto this day. (1 Kings 10:11–12)

With regard to "Onyx Stones", we learn from 1st Chronicles chapter 29, that King David also had access to Ophir and the Gold thereof. Not only so, but it also states that David had acquired a great deal of wealth for the building and beautification of the Temple, and that among other things, he had also acquired "Onyx Stones":

¶ Furthermore David the king said unto all the congregation, Solomon my son, ***whom alone God hath chosen,*** is yet young and tender, and the work is great: for the palace is not for man, but for Yahweh God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver

for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; **Onyx Stones**, and stones to be set, glistering stones, and of divers colours, and ***all manner of precious stones,*** and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, Even Three Thousand Talents of Gold, of **the Gold of Ophir**, and *seven thousand talents of refined silver,* to overlay the walls of the houses withal: The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto Yahweh? (1 Chronicles 29:1–5)

The fact that David had *"Gold from Ophir",* as well as *"Onyx Stones"* makes for another argument that Ophir was in the realm of "Havilah", and that ultimately Gold from Ophir was Gold from "Havilah", and that this is the same Gold which is spoken of in the 2nd chapter of Genesis.

One might ask in the face of all this, where did King David and Solomon get their ideas for the use of Gold in the Temple that they built for Yahweh? From what we have already read in Psalms 48, we are safe in assuming that "they" got "their" ideas from what "they" had seen on the top of "Mount Zion", in the "Temple of Yahweh", which in keeping with Psalms 48, already existed. Indeed, the Temple of Yahweh that is on top of Mount Zion is the very Temple which is spoken of in the Millennial Prophecy of Micah and Isaiah:

¶ Now it shall come to pass in the Latter Days that the Temple of Yahweh shall be established on the top of the Chief of all Mountains. It shall be Exalted and Lifted up High above the Hills, and shall Tower above all other mountains. A continual stream of many peoples shall flow unto it; And many nations shall say: Come let us climb Yahweh's Holy Mountain, that we might Worship in the Temple of the God of Jacob. He will Instruct us in His ways, that we might Walk in His Paths: for the Law of God shall go forth from Mount Zion, and the Word of Yahweh shall be Declared from the New Jerusalem.

¶ He shall judge between many peoples who are far off, and shall arbitrate between mighty nations far and wide; and they shall hammer their swords into plowshares, and they will hammer their spears into pruninghooks: nation shall no longer lift up sword against nation; nor shall they ever again be trained to make war. But each man shall find rest under his own grape vine, and every man will find tranquility under his own fig tree; And there shall be no one to trouble him; nor shall there be any to make him afraid. For the mouth of Yahweh of Hosts hath Declared it.

¶ "In that day", says Yahweh, "I will gather in My people — I will assemble the Lame, and draw together the OutCasts that were Carried Away, and those whom I have Afflicted; "I will make of the lame a remnant, and of those carried far off a strong nation". ***And Yahweh shall be their King on Mount Zion;*** and **He shall Reign Over Them from This Time Henceforth *and* Forever**. (Micah 4:1–7; Isaiah 2:2–4; Zech 14:16–21 *KJV, NKJV, NJB, NIV, RSV, CEV, NASB, NAB, LAB*)

We gather from this that other Temples are but a type of the Great Temple of Yahweh, even that great Temple which exists on the top of Mount Zion.

Again with regard to Solomon and his Gold, we need to realize that Solomon obtained his wealth from Yahweh, and that it was in perfect keeping with the blessing wherewith Yahweh blessed him. Indeed, consider once more the Promise of wealth with which he was Blessed:

> And God said unto him, Because thou . . . hast not asked . . . riches for thyself . . . but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart . . . . And I have also given thee that which thou hast not asked, **Both Riches, and Honour**: so that *there shall not be* any among the kings ***like unto thee*** all thy days. (1 Kings 3:11–13)

When you consider the hazardous 3-year journey that was required in order to go and return from Ophir with a payload, it was only through the blessing of Yahweh that they met with consistent success. That this is so is manifest in the fact that a later king of Israel, and one too who was a descendant of Solomon, endeavored to make a return expedition to Ophir. However as we learn from the book of Kings, the expedition met with "disaster", "Ship Wreak" and "Failure" and after this the knowledge of where and how to make the journey to Ophir was lost:

> Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.
>
> ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead. (1 Kings 22:48–50)

In closing, almost every verse from the passage in Deuteronomy 17, directly cites from passages in 1st Samuel and 1st Kings. And in view of the whole, it is obvious that with but one exception, the whole text was written as a bash on Solomon, and that too most likely, hundreds of years after his demise. Again, it is obvious that the passage under discussion is Out of Time, and therefore that it does not rightly belong to the book of Deuteronomy. Indeed, if this were not the case, it would be necessary to believe that from the time he was young, Solomon actually went out of his way to displease Yahweh, by deliberately doing that which was forbidden — and if this were true, we would be faced with the dilemma of explaining how it was that Yahweh accepted the Temple which Solomon built in His name, or how it was that Solomon could ever have found himself in the grace of Yahweh in the first place.

Again we have discussed the obscuring of the passage in 2nd Samuel with regard to what it originally stated about David and his many Wives — that he had obtained them with Yahweh's blessing — and that had he asked, Yahweh would have given him "even more" (2 Sam 12:7–8). On top of this we have examined the passage regarding Bishops in 1st Timothy chapter 3. In continuing let us discuss the obscuring of two other passages of scripture, the first being in Psalms 45 and the 2nd in Mark chapter 10.

The 45th Psalm

The 45th Psalm is another scripture having to do with Plural Marriage that has been obscured by the translators, in order to hide the message that it contains from a monogamous culture. Indeed the 45th Psalm contains a Prophecy regarding Christ the Messiah having many wives during the Millennium. In 1560, *The Geneva Bible*† translated verse 9 of this Psalm as follows: *"Kings' daughters are amongst thy honourable wives"*. At the time this translation was done it was presumed by the translators that this passage alluded to King Solomon, and for this reason they saw no problem in rendering the text as "honorable wives". However, the New Testament identifies this Psalm as a Messianic Prophecy about the Christ — and a "Christ" too, who according to prophecy, will have many "honorable wives" during the Millennium.

---

† ***The Geneva Bible*** was the Bible of the Protestant Reformation and the Bible of the Puritans and Pilgrims who came to America. On top of this it may also be said that unlike *"**The Great Bible**", "**The Bishops' Bible**"* and the *"**Authorized King James Version**",* it was produced independent of Government. Not only so, but to its credit, it must be acknowledged that it was also the first English translation to be entirely produced from Hebrew and Greek texts, rather than the Latin Vulgate. Indeed it was so popular that during its 84 year tenure, from 1560 to 1644, it went through more than 150 printings. Nevertheless though it was received with respect and esteem among scholars, its footnotes were not always appreciated, as they did not follow the politically correct path to favor Royalty, and they spoke of the Pope as the Anti-Christ.

In the Dedicatory Epistle of the ***Authorized King James Version,*** the translators stated that they 'compared the labors [i.e. the different translations] . . . of many worthy men who went before them'. At the commencement of the project, the direction that was given to the some odd 54 scholars, was that they should use the *"**Bishops' Bible**"* as the base of their work. This however was not the some total of the resources to which they availed themselves. Indeed a comparison shows that 4% of the ***King James Version*** came from the ***Bishops' Bible,*** while 90% paralells that of the ***Geneva Bible***. However in itself this statement does not portray an accurate picture, for it does not acknowledge the influence of William Tyndale's (1494–1535) translations on the *Geneva Bible*. Indeed it has also been determined that the *"**Authorized King James Version**"* parallells 83.7% of Tyndale's translation of the New Testament and 75.7% of Tyndale's translation of the Old Testament. In other words, both the ***Geneva Bible*** and the ***King James Version*** were massively influenced by the work and translations of William Tyndale.

Tyndale became a leading figure in the Protestant Reformation at an early time, and during the 1520s he translated the whole of the Greek New Testament into English. Later, during the 30s he sucesseded in translating the first half of the Hebrew Old Testament. In doing so, he was the first to translate the texts of the Greek New Testament and Hebrew Old Testament into English, — and with the invention of the printing press, he was also the first to have the Bible published. Tyndale was a Genius who could speak fluently in six different languages, and it is unfortunate that he did not live to complete his work on the Old Testament. He completed his work from Genesis to 2nd Chronicles in the Old Testament, together with the book of Jonah, at which time he was arrested by church authorities and jailed for one year. Following this he was tried for heresy and condemned to death — and all this because he dared to criticise the prevailing church, and because he dared to make the Bible available to the common man. Following his trial Tyndale was tied at the stake and strangled to death by twisting a chain which had been wraped around his neck, after which his dead body was given to the burning flames. Due to his untimely death, he never lived to translate the Book of Psalms, or the last half of the Old Testament, yet this notwithstanding, his work became the foundation for all future translations of the English Bible.

The problem with this point of view is that, according to "Orthodox" Catholic/Protestant tradition, the Christ was not, nor could he ever be married, much less a "Polygamist" with many "honorable wives". Consequently notwithstanding the esteem in which the text of the Geneva Translation was held among scholars, with the publication of the "Bishops' Bible"[‡] eight years later in 1568, the problem was softened by reverting to the less respected work of Miles Coverdale,[§] as published earlier in *The Great Bible*, wherein the text was made to read: "Kings' daughters are amongst thy honourable women". In keeping with this, 43 years later the King James translators *(who had been directed to use The Bishops' Bible as the base of the new translation)* followed in the same path, and rendered the passage as "honorable women", and hence the reading as we have it today in current editions of the *King James Version*. It is worthy of note that even in modern English editions of *The Geneva Bible*, the translation has been changed to read "honourable women".

[‡]In 1568 A.D. the Church of England published a new English translation of the Bible. Inasmuch as those who produced this translation either were, or later became Bishops in the Church, it became known as "The Bishops' Bible". This Bible served as the official Bible for the Church of England between the years 1568 and 1611, at which time it was replaced by the King James Translation. During its 42 year tenure, "The Bishops' Bible" went through 20 different editions as a whole, with another 30 editions of the New Testament being printed separately. Yet notwithstanding this, it has been acknowledged that *"**The Bishops' Bible**"* was never respected and beloved by the people as was ***The Geneva Bible***.

The 1st edition of ***The Bishops' Bible*** was the most ornate Bible ever to be published. There were 143 illustrations together with the 5 different divisions of the Bible, which were surrounded with elaborate woodcuts. Later editions were smaller in size and less elaborate. The 2nd edition, published a year later in 1569 contained a number of changes in the Old and New Testament. The text went through even more extensive changes in its 3rd edition, which was published three years later in 1572. Among other things, in the 1572 edition, the Psalms of *"**The Great Bible**" (an earlier Authorized English translation)* were printed in parallel columns with the new text of the Psalms as translated in ***The Bishops' Bible***. The reason for this change was that the new translation proved impossible to sing. This problem was permanently resolved in all but one future edition after 1573, by altogether removing the ***Bishops'*** translation of Psalms, and carrying only the Psalms as translated in *"**The Great Bible**"*. The initial letter "G" at the Epistle to the Hebrews was decorated with the scene of Leda and the swan, which gave to the 1572 edition the name *"**The Leda Bible**."*

[§]Miles Coverdale (1488–1569) knew William Tyndale, who was "strangled to death" and then "burnt" at the stake. After his death, Coverdale succeeded in printing Tyndale's translations, insofar as they had been completed, in what became known as ***The Coverdale Bible***.

The Coverdale Bible was the first whole foundational English translation of the Bible to be published. It was partly based on the Hebrew and Greek texts *(i.e. that part done by Tyndale)*. Coverdale knew Latin, but not Hebrew or Greek — consequently the last half of the Old Testament was translated from the Latin text. ***The Coverdale Bible*** was first printed in 1537, with its last printing being in 1551. It was primarily the work of three men, William Tyndale, Miles Coverdale and John Rodgers. After the publication of ***The Coverdale Bible***, Miles continued to improve upon his translations of Psalms, and these were published two years later in 1539, in *"**The Great Bible**",* on which project he was hired to labor.

In translating the passage as "women" instead of "wives" it softens what was originally stated. Nevertheless, "thy honourable women" still declares "possession", and inasmuch as these "women" are the "possession" of the Great King, and inasmuch as they are "honorable", obviously the passage should be rendered as "honourable wives", who according to prophecy will be married to Christ the Messiah. Hence even in this day of "enlightenment", the King James Version of the Bible continues to teach that Christ the Messiah will have many "Honorable Wives" during his Millennial Reign. Not only so, but as we shall see, it also prophecies that at this time the Christ will populate the whole earth with his Royal Posterity, just as His Father Adam did in the beginning.

In keeping with the translation of *The Geneva Bible*, in our own day and time, *The Living Bible* translates this passage in a similar though somewhat different fashion:

> ¶ 6 Your throne, O God, endures forever. Justice is your royal scepter. 7 You love what is good and hate what is wrong. Therefore God [i.e. Christ the Messiah], your God [i.e. God the Father (John 20:17)], has given you more gladness than anyone else.
>
> ¶ 8 Your robes are perfumed with myrrh, aloes and cassia. In your inlaid palaces of ivory, lovely music is being played for your enjoyment. 9 Kings' Daughters are among your Concubines. Standing beside you is the queen, wearing jewelry of finest gold from Ophir.
>
> ¶ 10 "I advise you, O daughter, not to fret about your parents in your homeland far away. Your royal husband [i.e. Christ the Messiah, King of Kings] delights in your beauty. Reverence him, for he is your lord. . . .
>
> ¶ 13 The bride, a princess, waits within her chamber, robed in beautiful clothing woven with gold. 14 Lovely she is, led beside her maids of honor to the king! 15 What a joyful, glad procession as they enter in the palace gates! 16 Your sons will some day be kings like their father. They shall sit on thrones around the world!
>
> ¶ 17 I will cause your name to be honored in all generations; the nations of the earth will praise you forever. (*The Living Bible,* Psalms 45:6–17)

In keeping with the monogamous culture of the western world, the translators of the above text chose to drop the reference to these "Women" being "honorable" — and this too, in spite of the fact that the Hebrew directly states that they are "honorable". Indeed, not only does it state that they are "honorable", but according to context, it also affirms that they are "Honorable Wives", who were chosen from among "kings daughters" to be the "Brides" of the "Great Millennial King", who is "Christ" the "Messiah" and the "Saviour" of the World.

After dropping the words for "thy honorable wives" or "thy honorable women", the above translation replaces them with the mere statement that they are "concubines" — whom in keeping with western culture, and in the absence of the affirmation that they are "honorable", we are left to presume

that since they are "concubines", they are somehow less than "honorable". Yet as already stated, in all this we need to remember that according to the above translation, they are still said to be "Kings Daughters", and "Kings Daughters" too, who are to be the "Concubines" of "the Great Millennial King", who is the "Christ", and who, to quote the passage that precedes it, "Loves what is Good, and Hates what is Wrong" (Psa 45:7). Hence according to the above passage, it would be "wrong" to believe that the Christ would have many "concubines" if it was "wrong", or anything less than that which is "good" and "honorable", for the Great King is said to "love what is Good and Hate what is wrong" (verse 7). Not only this, but we must also remember that according to the above passage, the Great King has promised to make the "royal sons" of these so called "concubines" to be kings all over the earth.

To add up all the evidence then, we must remember that these "concubines" are said to be "Kings Daughters" and that as such, they are Heiresses to their Royal Fathers. Not only so, but according to the prophecy, these "concubines" are going to have "sons" who will have a double heritage. For not only will they be Heirs to their Royal Mothers and Grandfathers on their Maternal side, but they will also be the "Sons" and "Heirs" of the Great Millennial King who sired them, on their Paternal side. As such they are destined to be "kings", who will be established in power to reign and rule, and "to sit on thrones all around the world" (*Living Bible* Psa 45:9, 16). Bearing all this in mind, obviously the correct translation for this passage, is *"kings daughters shall be among thy honorable wives".*

Again according to Prophecy as recorded in the 45th Psalm, at the advent of the Millennial day, Jesus the Christ will reign over all the Earth as the King of all kings, and at that day He will be a Polygamist with many Royal Wives. Many of these will be wives from His past *(for a treatment on this, see* Kraut: *Jesus was Married,* Pioneer Press, 1969, Utah*)* who were foreordained to be "born again" on Earth as the daughters of kings, and He will find them, and they will become His wives once again. It is at this time that they will give birth to many of His sons and daughters, just as it is foretold in verse 16 of the above prophecy.

In keeping with this, according to other prophecy, these sons and daughters will be Jesus' true and faithful Disciples from the past — and according to the Promises, "in the morn of the 1st Resurrection", which will begin at the dawn of the Millennium, they will be "raised from the dead" and "born again" on the Earth as the Children of Christ in the flesh — at which time, they will be raised as "calves of the stall" (Mal 3:1–3). It will be at this time that the true disciples of Christ will become "Christians" — not just in their faith, but also in their "flesh".

Indeed, according to scripture, Baptism by Immersion is but *the first rite* in the process of Adoption to Christ (Mosiah 5:1–15; 18:1–35; Matt 28:19;

Mark 16:16; Luke 7:29–34; John 1:6–15; 3:1–6; Moses 6:1–68), and during the Millennium all true Christians will be "born again" on the earth in the family of Jesus. It will be at this time that those who were adopted, will in the most literal sense, become the Children of Christ in the flesh:

> And *if children then heirs;* **Heirs of God and Joint-Heirs with Christ** if so be that we suffer with him [now in this life], that we may be also glorified together [in that great Millennial day which is yet to come]. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature *waiteth for the manifestation of the* **Sons Of God**. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be *delivered from the bondage of corruption into the glorious liberty* of **The Children Of God**. For we know that the whole creation groaneth and travaileth in pain together until now. And *not only they, but Ourselves Also*, which have the **FirstFruits of the Spirit**, even we ourselves groan within ourselves, *waiting for the adoption,* to wit, **The Redemption Of Our Body** [when we shall be raised from the dead and born again on Earth, as the Children of Christ in the Millennium]. (Romans 8:14–23)

This then is how the Church of Christ becomes the family of Christ. It occurs in the Millennium when the disciples of Christ become partakers of the 1st Resurrection. This is that time when they receive "the Redemption of their bodies" — just as it is also the time when they become the family of Christ in the flesh. Again consider the following words of Jesus:

> ¶While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, *Who is my mother? and who are my brethren?* And he stretched forth his hand **toward his disciples**, and said, *Behold my mother and my brethren!* For *whosoever shall do the will of my Father* which is in heaven, the same is my brother, and sister, and mother. (Matthew 12:46–50; Mark 3:31–49; Luke 8:19–21)

For the present the disciples of Jesus are his adopted family, but through the Atoning Powers of the Christ, in the First Resurrection every true Christian will inherit the Genetics of Jesus, when they are raised from the dead and born again on the Earth as the veritable Children of the Christ.

This is the essence of the promises which Jesus made to his disciples in the Sermon on the Mount. According to the Promises which were then made, the Millennial day will be that time when the *"poor"* who come unto Christ "shall inherit the Kingdom of God" (Luke 6:20; 3rd Nephi 12:3; Matt 5:1–3) — just as it will also be that time when the *"meek* shall inherit the Earth" (Matt 5:5). Again the Millennium will be that time when *"the Pure in heart shall see God"* (Matt 5:8) — and it will also be that time when the *"Peace Makers"* shall become the *"Children of God"* (Matt 5:9). In

short the promises which Christ made to his disciples in the sermon on the mount will be fulfilled in the most literal sense in the Millennium.

Indeed, when the worthy *"poor"* inherit the "Kingdom of God", they will obtain their "inheritance" by "birthright" as the legitimate Children of Christ. In keeping with this, when the "Meek" "inherit the Earth", they will obtain their "inheritance" by "birthright" — for God made the world, and it belongs to Him, and He made it for His Children (Gen 1:26–28), and has Promised that on the Millennial day of Rest, He will give it as an everlasting "inheritance" to His worthy Sons and Daughters. Again the Millennium will be that time when the *"Pure in heart"* shall see God", for at that time God Himself will come down and dwell on Earth with His righteous Children for a thousand years. Not only so, but it will also be at that time, when the *"Peace Makers"* will become the "Children of God", for at that day the righteous shall be raised from the dead, and born again on the Earth as the Children of Christ in the flesh. Indeed on that day they will inherit all things that the Father hath (D&C 84:32–40). This is not to suggest that the Millennium will be the end and total fulfillment of such things (D&C 88:25–29), but for those of the "First Resurrection", it will certainly be the beginning:

> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not [i.e. the world did not know the Father when He came on Earth to live]. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1–3)

> Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt 5:48; Gen 17:1; Ex 19:6; Lev 11:44–45; 19:1–2; 20:7–8, 26; Num 15:40)

The Geneva Bible

It has already been stated that the translators of *The Geneva Bible* held to the view that the 45th Psalm was about Solomon. On top of this, they also believed that some of the verses were to be spiritually interpreted as having to do with Christ, while at the same time, they acknowledge that other passages could not be interpreted as having anything at all to do with Solomon, but rather must be literally interpreted as having to do with Christ. This was the position which they maintained in the introduction that they wrote for the 45th Psalm, as well as the footnotes which they interjected into the text. Let us examine the translation which they produced, together with its introduction and footnotes. By this means we can witness first hand, the mental gymnastics that became necessary for them to go through, in order to maintain their position.

What follows is a typescript of the 45th Psalm as it was first published in the 1560 edition of *The Geneva Bible*, together with its introduction and

footnotes — with the difference that the spellings have been modernized in accordance with current usage in the *King James Version*:

1 The majesty of Solomon, his honor, strength, beauty, riches, & power are praised, & also his marriage with the Egyptian being an heathen woman, is blessed, [verse] 10 if that she can renounce her people & the love of her country, and give herself wholly to her husband. Under the which figure, the wonderful majesty & increase of the kingdom of Christ and his Church his spouse, now taken of the Gentiles, is described.

¶ *To him that excelleth on* [a] *Shoshannim , a song of* [b] *love to give instruction, committed to the sons of Korah.*

[a] This was a certain tune or an instrument. [b] Of that perfect love that ought to be between the husband & the wife.

1 Mine heart will utter forth a good matter: I will intreat in my works of the King : my tongue is as the pen of a swift writer.

2 Thou art [c] fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever.

[c] Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

3 Gird thy Sword upon thy thigh, O most mighty, to wit, thy worship & thy glory,

4 And prosper with thy glory: [d] ride upon the word of truth and of meekness & of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

[d] He alludeth to them that ride in chariots in their triumphs, shewing that the quiet fate of a kingdom standeth in truth, meekness & justice, not in worldly pomp and vanity.

6 Thy [e] throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

[e] Under this figure of this kingdom of justice is set forth the everlasting kingdom of Christ.

7 Thou lovest righteousness, and hatest wickedness, because God, even thy God hath [f] anointed thee with the oil of gladness above thy fellows.

[f] Hath established thy kingdom as the figure of Christ, which is the peace and joy of the [current (see note i, k, l)] Church.

8 All thy garments smell of myrrh and aloes, and cassia, when thou comest out of the ivory palaces, [g] where they have made thee glad.

[g] In the which palace the people made thee joyful to see them give thanks & rejoice for thee.

9 Kings daughters were among ***thine honorable wives:*** upon thy right hand did stand the [h] Queen in a vesture of gold of Ophir.

[h] Though he had many Kings daughters among his wives, yet he loved Pharaohs daughter best.

10 [i]Hearken, O daughter, and consider, and incline thine ear: forget also thine own people and thy fathers house.

[i]Under the figure of Pharaoh's daughter he sheweth that the Church must cast off all carnal affections to obey Christ only.

11 So shall the King have pleasure in thy beauty: for he is thy Lord, and reverence thou him.

12 And the [k]daughter of [j]Tyre with the riches of the people shall do homage before thy face with presents.

[k]He signifieth that divers of them, that be rich, shall be benefactors to the Church, albeit they give not perfect obedience to the Gospel.

[j]Or, Zop [Note: It would appear that there was a mistake by the printer at this point, and for this reason the footnote for the letter "j" is placed behind the footnote for the letter "K"].

13 The Kings daughter is all glorious [l]within: her clothing is of embroidered gold.

[l]There is nothing feigned, nor hypocritical, but she is glorious both within & without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude.

14 She shall be brought unto the King in raiment of needle work: the virgins that follow after her, & her companions shall be brought unto thee.

15 With joy and gladness shall they be brought, and shall enter into the Kings palace.

16 Instead of thy fathers shall thy [m]children be: thou shalt make them princes [n]through all the earth.

[m]They shall have greater graces than their fathers.

[n]He signifieth the great compass of Christ's kingdom, which shall be sufficient to enrich all his members.

17 I will make thy [o]Name to be remembered through all generations : therefore shall the people give thanks unto thee worlds without end.

[o]This must only be referred to Christ and not to Solomon.

In the Introduction, it states that this Psalm speaks of "The majesty of Solomon", together with "his honor, strength, beauty, riches, & power". And yet notwithstanding the claims of the Introduction, Solomon's name is not mentioned, nor does the text give reason to suppose that any passage thereof directly speaks of him. In contrast to this, there are several verses that directly speak of the Messiah, and the whole chapter consistently addresses the same great "King" — and a "King" too, whom, as we shall see, is consistently addressed throughout the Book of Psalms as God and Yahweh. On top of this, the whole chapter fits perfectly with prophecy regarding the Millennial Christ. So why then must this psalm be understood with reference to Solomon? The reason for this is obvious — because it tells of a Royal Wedding wherein Christ the Messiah takes to himself many "honourable wives" — and inasmuch as it is not possible for a monogamous culture to

accept the idea that their Saviour and King might be Plurally married, out of necessity they must force Solomon to wear the shoe, and this too, even though the shoe does not fit.

Again, what is necessary, in order to understand that which is before us, is to realize that it is natural for a people whose Legal System and Culture is fundamentally "Monogamous", to soften or altogether remove reference to Polygamous Marriage and Culture, when it translates the sacred books of a Polygamous Culture into it's own language. Yet all this notwithstanding, it must be remembered that the Polygamist Culture of the Nation and Family of Israel, was founded by Yahweh who is the God of Israel, and the Saviour and Christ of Planet Earth. And inasmuch as He founded Israel as a Polygamous Nation and Culture, together with all its laws and by laws, it ought not to be surprising that this same Yahweh would take to Himself a Plurality of Wives, when He comes to dwell and reign on planet Earth.

That this Psalm *is not* about Solomon, and that the whole of it is about the Christ, is openly acknowledge in many of the Commentaries. For example John Wesley's commentary states the following:

> This psalm is an illustrious prophecy of the Messiah, and points at him only, as a bridegroom espousing the church to himself, and as a king ruling in it. And our Saviour probably alludes to this, where he compares the kingdom of heaven to a royal marriage. We have no reason to think, it has any reference to Solomon's marriage with Pharaoh's daughter. It is meant purely of Christ, and no other, and to him it is applied in the New Testament (Heb 1:8–9). (*John Wesley's Explanatory notes on the Whole Bible,* Psalms 45)

Matthew Henry's Commentary follows in the tracks of John Wesley, who adds:

> if I thought that it had reference to any other than the mystical marriage between Christ and his church, I would rather apply it to some of David's marriages, *because he was a man of war,* such a one as the Bridegroom here is Described to Be, which Solomon was not. (*Matthew Henry's Commentary on the whole Bible*, Psalms 45)

In keeping with the above it is worthy of note that some of the newer translations have capitalized the pronouns in this chapter as an acknowledgement that from beginning to end, the whole of the 45th Psalm is about Yahweh the Christ. Included among these is *The New King James Version,* and *The New American Standard Bible.*

With regard to the interpretation of this Psalm, it is significant that it does not read like a metaphor — nor does it commence with the que that "the Kingdom of Heaven is like unto . . ." such as do the parables of Jesus. There is nothing in this chapter that would lead one to believe that it is a metaphor. It simply starts out by telling of the wonderful occasion of the Royal Wedding of the Great King.

The Introduction in the Geneva Bible states that this psalm speaks of "The majesty of Solomon", together with "his honor, strength, beauty, riches, & power". But where in the Old Testament does it speak of Solomon's "honor, strength or beauty"? To be sure this psalm does speak of just such a "King" — but as we have already seen, Solomon cannot be cast in this light, for at the time of his death, he was under the curse of Yahweh, and this too because notwithstanding the warnings of Yahweh, he suffered himself to build idols to the foreign gods of his heathen wives. And inasmuch as this is true, it does not work for Solomon to be cast in the light of "a type of the Christ".

In continuing the introduction states that the Marriage portrayed in this psalm speaks of Solomon's marriage to the daughter of Pharaoh, who it describes as "an heathen woman". It then goes on to state that Solomon's marriage to this "heathen woman" is a metaphor or allegory for the Gentile Church of Christ, which it equates as the "Spouse of Christ". Nevertheless, while it is true that this psalm speaks of the "bride" or "brides" as being the "daughters of kings", in no place does it indicate that she or they are "heathens". Nor for that matter does the New or Old Testament portray the Gentile Church of Christ as "an Heathen Woman". To be sure, the daughter of Pharaoh that married Solomon was "an Heathen Woman", but the Gentile Church of Christ is composed of Converts who are the true "disciples" of Christ, and who have been "Baptised and Washed Clean" through the Blood of the "Lamb". They are not therefore to be equated with the unregenerate "heathen" who worships false gods, as was the case with Solomon's heathen wives.

The 1st verse reads as follows:

> 1 Mine heart will utter forth a good matter: I will intreat in my works of the King: my tongue is as the pen of a swift writer.

In order to understand this Psalm, it is essential that we come to recognize precisely who this "King" is. The footnotes from the Geneva Bible identify Him as Solomon, but as we shall see, the context of the whole chapter would refute this interpretation. In coming to grips with this question, let us sift through the book of Psalms and see just how this "King" is addressed in other chapters. Verses 1 and 2 of the 5th Psalm reads as follows:

> ¶ Give ear to my words, O Yahweh, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. (Psa 5:1–2)

> *Yahweh is King for ever and ever*; the heathen are perished out of his land. (Psa 10:16)

> Yahweh sitteth upon the flood; yea, Yahweh Sitteth King for Ever. (Psa 29:10)

> *Thou art my King O God* : command deliverances for Jacob. (Psa 44:4)

> For Yahweh most high is terrible; he is a Great King over All the Earth . . . . God is gone up with a shout, Yahweh with the sound of a trumpet. *Sing praises to*

God, sing praises: *sing praises unto* our King, sing praises. *For* God is the King *of all the earth:* (Psa 47:2, 5–7)

¶ Great is Yahweh, and greatly to be praised *in the city of our God,* in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the City of the Great King. (Psa 48:1–2)

They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. (Psa 68:24)

For God is my King ***of Old***, working Salvation in the midst of the earth (Psa 74:12)

O Yahweh of hosts, my King, and my God. (Psa 84:3)

For Yahweh is our defense; and the Holy One of Israel is our King. (Psa 89:18)

For Yahweh is a great God, and a Great King *above all gods*. (Psa 95:3)

With trumpets and sound of cornet make a joyful noise before Yahweh, the King. (Psa 98:6)

¶ I will extol thee, my God, O King; and I will bless thy name for ever and ever. (Psa 145:1)

¶ *Praise ye* Yahweh. *Sing unto* Yahweh a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: *let the children of Zion be joyful* in their King. (Psa 149:1–2)

In closing this argument, let us consider one last Psalm:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; *and* the King of glory shall come in. Who is this King of glory? **Yahweh** *strong and mighty,* **Yahweh** *mighty in battle*. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. *Who is* **this King of glory? Yahweh of Hosts**, *he is* **the King of glory**. (Psa 24:7–10)

The above citations establish the fact that Christ the Messiah is referred to as "King" in the Psalms, and this too, not just once, but time and time again — and just so, as we examine the 45th Psalm, it will become apparent that the whole chapter is about the Millennial Reign of Christ, whom the New Testament dubbes as the King of Kings and Lord of Lords (Rev 19:16).

Again as the chapter introduces itself:

1 Mine heart will utter forth a good matter: I will intreat in my works of the King:

In speaking to this same "King" the 2nd verse states that:

Thou art [c]fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever.

The passage declares that the King of whom this is spoken, is "fairer that the children of men". This is stated as though there is a great distinction be-

tween "the sons of men" and the being of whom this passage speaks. It is as though a God were being set in contrast to mortals, who are referred to as "the sons of men". Yet this notwithstanding, the footnote for this verse explains this passage as follows:

[c]Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

While this passage perfectly fits the Millennial Christ, it does not fit with Solomon. What do we have in scripture that tells us of the "BEAUTY" of Solomon, and where in scripture does it state that Solomon was a "MAN OF WAR". As we have already seen, at the time of his death Solomon was out of harmony with Yahweh — so much then for his divine beauty. Indeed, according to the record he died as a fallen Prophet, who had built idols to false gods in order to aggrandize his *heathen wives*. Hence, rather than being "blessed forever" as it states above, in actuality Solomon died under *"the curse"* of YAHWEH (1 Kings 11:1–12). Again while the above characterization *does not* fit with Solomon, it fits perfectly with the Christ at the time of His Second Coming.

To quote the passage again:

Thou art [c]fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever.

The 3rd and 4th verses read as follows:

3 Gird thy Sword upon thy thigh, O most mighty, to wit, thy worship & thy glory, 4 And prosper with thy glory: [d]ride upon the word of truth and of meekness & of righteousness:

Again these words are an accurate description of the Christ and the Perfection of his Millennial Kingdom. First the Messiah will destroy the wicked, and then he will establish a 1000 year reign of "PEACE, AND GOOD WILL TOWARD MEN." (Luke 2:14)

The last of verse 4 and verse 5 reads:

[Stretch thy bowstring tight,] so thy right hand shall teach thee terrible things. 5 Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

According to the Old Testament Solomon was a man of "peace" while his father David was "a Man of War", and for this reason Yahweh called Solomon to build His Temple, rather than David (1 King 5:3–5; 8:17–19; 1 Chron 22:7–10; 28:2–3). Again the footnote speaks of "Chariots", and even though Solomon had thousands upon thousands of Chariots, in fact the above passage does not mention Chariots.

To be sure, we have David for a "man of war", but the passage does not speak of David. On the contrary, the Great King Yahweh is the personage

there described, and on this count it is significant that the book of Exodus outright declares that "Yahweh is a man of war":

¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him *with his* Sword *drawn in his hand:* and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the Host of Yahweh *am I now come.* And Joshua *fell on his face to the earth*, *and did worship,* and said unto him, What saith my lord unto his servant? And the Captain of Yahweh's Host said unto Joshua, *Loose thy shoe from off thy foot; for the place whereon thou standest is holy* (Ex 3:1–7). And Joshua did so.

¶ Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And **Yahweh** said unto Joshua, See I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. (Joshua 5:13–15; 6:1–2)

Again in Isaiah it states:

Yahweh shall go forth as a mighty man, he shall stir up jealously *like a man of war:* he shall cry, yea, roar; he shall prevail against his enemies. (Isa 42:13)

Again in Psalms it states:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; *and the King of glory shall come in.* Who is this King of glory? ***Yahweh strong and mighty, Yahweh mighty in battle***. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. *Who is this King of glory?* Yahweh of Hosts, *he is the King of glory.* (Psa 24:7–10)

In Deuteronomy, Yahweh is consistently equated as *a man of war,* in the role of fighting Israel's battles and delivering them from their enemies:

Understand therefore this day, that Yahweh thy God is he which goeth over before thee; as a consuming fire *he shall destroy them,* and he shall bring them down before thy face: (Deut. 9:3)

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; *I will spend* mine Arrows *upon them*. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: . . . . . If I whet *my glittering **sword,*** and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me. I will make Mine Arrows *drunk with blood,* and My **Sword** *shall devour flesh*; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. (Deut. 32:22–24, 41–42)

It is evident from the above that Christ has taken upon himself the role of "General" or "Captain of Yahweh's Host" in defense of Israel — and this too, not just once, but on many occasions. Again, in Exodus Yahweh is declared to be *"a man of war",* and in Joshua it speaks of Yahweh's "Sword",

while Deuteronomy speaks of His "Arrows". Again in Psalms it speaks of "Yahweh" who is *"strong and mighty"*, and *"Yahweh mighty in battle*." All these descriptions fit in perfectly with the role which Yahweh played as Israel's "Deliver", in liberating them from Egyptian Bondage, and in going forth from Conquering and to Conquer, when He led Israel into the Promised Land. Indeed the City of Jericho, and the falling in of her walls is but a typical example of Yahweh going forth as a "Man of War".

All of this fits in perfectly with "the King" who is described in the 45th Psalm. There is however one great difference. Those things of which we have read speak of the past, when Israel was delivered from Egyptian Bondage and brought into the Promised Land, but the 45th Psalm speaks of the future, and of Yahweh's last great Battle at the advent of the Millennium and the Second Coming of our Lord Jesus Christ.

Again, consider the following:

> 3 Gird thy Sword upon thy thigh, O most mighty, to wit, thy worship & thy glory, 4 And prosper with thy glory: [d] ride upon the word of truth and of meekness & of righteousness: [stretch Thy bow string tight] so thy right hand shall teach thee terrible things. 5 Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

The reference to "riding upon the Word of Truth and of Meekness & Righteousness" fits in perfectly with the 2nd coming of Christ, while at the same time it does not connect with the reign of Solomon or his kingdom, nor with the history of Israel which followed after his demise.

According to Prophecy, at the time of the Second Coming, the Christ will be wearing "Blood Red", at which time he will go forth to *slaughter his enemies* and "reward every man according as his works shall be". It will be at this time that He will utterly *destroy* and *exterminate* the kingdom and nations of the Anti-Christ, after which he will inaugurate a Millennial reign of Peace on Earth that will last a 1000 years.

Again, speaking of the warrior qualities of the Christ at the time of his 2nd coming, consider the following passage from the book of revelations:

> 11 And I saw heaven opened, and behold a white horse; and *he that sat upon him was called* Faithful and True, and *in righteousness he doth judge* and Make War. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was *clothed with a vesture* Dipped in Blood: and *his name is called* **The Word of God** (John 1:1–2). 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should *smite the nations:* and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, **King of Kings, and Lord of Lords**. 17 And I saw an angel standing in the sun; and he cried with a loud voice,

saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together **unto the Supper of the Great God**; 18 That ye may *eat the flesh of kings,* and *the flesh of captains,* and *the flesh of mighty men,* and the flesh of horses, and of *them that sit on them,* and *the flesh of all men,* both *free and bond, both small and great [in the Kingdom of the Anti-Christ]*. 19 And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them *that had received the mark of the beast,* and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were *slain* with the Sword *of him that sat upon the horse,* which Sword proceeded out of his mouth: and all the fowls were filled with their flesh. (Revelations 19:11–21)

The 63rd chapter of Isaiah gives us yet another glimpse of this same Prophetic event. Consider the following:

¶ 1 Who is this that cometh *from Edom, with dyed garments* from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that Speak in Righteousness, **Mighty to Save**. 2 Wherefore art thou *red in thine apparel,* and thy garments like him that *treadeth in the winefat?* 3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and *their blood shall be sprinkled upon my garments,* and I will stain all my raiment. 4 For the Day of Vengeance is in Mine Heart, and *the year of my redeemed is come.* 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine Own Arm Brought Salvation unto me; and my fury, it upheld me. 6 And *I will tread down the people in mine anger,* and make them drunk in my fury, and I will bring down their strength to the earth.

¶ 7 I will mention the loving kindnesses of Yahweh, and the praises of Yahweh, according to all that Yahweh hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. (Isaiah 63:1–7)

The sixth chapter of Revelations gives us another glimpse of this Prophetic Picture:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island was moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, **Fall on Us**, and hide us from the face of Him that Sitteth on the Throne and from the wrath of the Lamb; *for the great day of his wrath is come;* and who shall be able to stand? (Rev 6:12–17)

Again let us consider one last Prophecy from Isaiah:

¶ The burden of Babylon, which Isaiah the son of Amos did see. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: Yahweh of Hosts mustereth the host of the battle. They come *from a far country,* ***from the end of heaven,*** even **Yahweh**, and the weapons of his indignation, to Destroy the Whole Land.

¶ Howl ye; *for the day of* Yahweh *is at hand;* It shall Come as a Destruction From the Almighty. Therefore shall *all hands be faint, and every man's heart shall melt:* And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that traveleth: they shall be amazed one at another; their faces shall be as flames. Behold, the Day of Yahweh Cometh, *cruel both with wrath and fierce anger,* To Lay The Land Desolate; *and he shall destroy* the Sinners *thereof out of it.* For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. *And I will punish the world for their evil, and the wicked for their iniquity;* I will cause the Arrogancy of the Proud to Cease, and will lay low the haughtiness of the terrible. *I will make a man more precious than fine gold* [because there won't be many left. (Isa 4:1–4)]; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, *in the wrath of* Yahweh of Hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; *and every one that is joined unto them* Shall Fall By The Sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. . . . Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

¶ And Babylon, the Glory of Kingdoms, the beauty of the Chaldees' excellency, *shall be as when* **God Overthrew Sodom and Gomorrah**. It shall never be inhabited, neither shall it be dwelt in from generation to generation; . . . . . and her time is near to come, and her days shall not be prolonged. (Isaiah 13:1–22; 2 Nephi 23:1–22)

What we have been reading about is the Complete annihilation and Genocide of the kingdom of the Anti-Christ. Indeed, all these Prophecies foretell the great and last battle of the "King" as it is referred to in the 3rd, 4th and 5th verses of the 45th Psalm. Following this it goes on to tell of the Glorious Kingdom of Yahweh, which He now establishes on Earth for His Millennial Reign:

6 Thy [e] throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. 7 Thou lovest righteousness, and hatest wickedness, because God, even thy God hath [f] anointed thee with the oil of gladness above thy fellows.

In this passage the "King" who is directly addressed in verse 1, and about whom this Psalm is consistently written, is finally identified as "God", as in the person of "God the Son", who is "Jesus the Christ" our "Lord and Saviour". The passage commences: "Thy throne, O God is for ever and

ever". The "throne" spoken of is the "throne" of the Great Millennial King, who after totally annihilating the kingdom of the Anti-Christ, and subduing all enemies under his feet, will then be anointed and crowned as "King of Kings and Lord of Lords" (Rev 19:16) by His Divine Father. This is the substance of what is prophesied in the 7th chapter of Daniel:

> I beheld *till the thrones were cast down,* and the **Ancient of Days** did sit, whose garment was white as snow, and the hair of his head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: *thousand thousands ministered unto him,* and ten thousand times ten thousand stood before him *(for another version of this same prophecy see Rev 5:11):* the judgment was set, and the books were opened.
>
> I beheld then because of the voice of the great words which the horn spake: I beheld even till *the beast was slain,* and his Body Destroyed, and *given to the burning flame.* As concerning *the rest of the beasts,* they had *their dominion taken away: yet their lives were prolonged* for a season and time.
>
> I saw in the night visions, and, behold, **one Like the Son Of Man** [i.e. Jesus the Christ] came with the clouds of heaven, and came to **the Ancient of Days**, and they brought him [i.e. the Son of Man] near before him. And there was given him [i.e. the Son of Man] Dominion, and Glory, and **a Kingdom**, that all people, nations, and languages, should serve him (Rev 11:15): his dominion is *an everlasting dominion,* which shall not pass away, and His Kingdom that which Shall Not Be Destroyed. (Dan 7:9–14)

The "Throne" and "Kingdom" which is foretold in the above prophecy, is the same "Throne" and "Kingdom" which is referred to the 45th Psalm. Again, as this passage reads:

> "6 Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness."

Everything foretold in this passage describes the Righteous Perfection of the Millennial Kingdom of Jesus the Christ. This "Kingdom" is not an allegory — neither is the 45th Psalm. The throne spoken of in verse 6 commenced at the beginning of the world, a better translation would bring this out. Because of wickedness and apostasy, this Kingdom of "Yahweh" (Gen 4:26) was cut short. However through the redeeming merits of Jesus the Christ, and His Millennial reign, this Kingdom will be Restored on Earth in a state of Perfection.

In speaking further of the Millennial Reign of Christ, verse 7 states:

> 7 Thou lovest righteousness, and hatest wickedness, ***because*** God, even thy God hath [f]anointed thee with the oil of gladness above thy fellows.

The word "because" is not a correct translation, but rather a Jewish/Calvinist corruption of the text. *(Note: John Calvin was Jewish and was involved in the Geneva translation and the rise of Protestantism.)* The way it reads, you would sup-

pose that the "Christ" "Lovest righteousness, and hatest Wickedness" because God predestined him to be so, by "anointing him with the oil of Gladness". The idea being that Jesus is "Good" because God made him to be "Good", while others are "Evil", because God made them to be "Evil". The correct translation would say that the Christ was "anointed" and "chosen" because he was "good", rather than saying that he was good because he was "anointed" and "chosen". The correct translation for this word is found in the King James Version:

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

In short, Jesus was anointed above his fellows because he was inherently "good", rather than being "good" because he was anointed to be such by God.

The Eternal Intelligence
— the Source for the Inherent Qualities of Personality —

That an "Intelligence" has the qualities of "Being" and "Entity" ***before*** Spirit Procreation is self-evident from the Teachings and Revelations of the Prophet Joseph Smith. On the 6th of May 1833, the Prophet received a Revelation wherein the following is stated:

¶ And now, verily I say unto you, *I was in the beginning with the Father,* ***and am the Firstborn;*** And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. *Ye were also in the beginning with the Father;* ***that which is Spirit,*** **even the Spirit of truth** . . . . . *Man was also in the beginning with God. Intelligence, or the Light of truth,* ***was not created or made,*** **Neither Indeed Can Be**. {D&C 93:21–23, 29)

In the above passage, "Spirit", "Spirit of Truth" and "Man" *(as in the intelligent essence of his being)* are equated with "Intelligence", and "the Light of Truth", after which it is affirmed that the Spiritual Essence or "Intelligence" of "Man" *"was not created or made, neither indeed can be."* In substance, the above passage declares that the "Intelligence" of man "**Is Not a Created Being**", which is to say that the Intelligent Entity of Man is Self-Existent and Eternal, *without beginning or end. (**The Teachings of The Prophet Joseph Smith*** 350–355) This being true, then we need not suppose that God created Jesus or anyone else to be "good" or "bad", for the Eternal Essence of our Spirit Entity or *"Intelligence . . . was not created or made,* **Neither Indeed Can Be**." The Book of Abraham teaches this same doctrine. In the 3rd chapter it states:

if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding One is More Intelligent Than The Other, *have no beginning;* ***they existed before,*** they **Shall Have No End**, they shall exist after, for **They Are Gnolaum, or Eternal**.

And the Lord said unto me: These two facts do exist, that there are two spirits, *one being more intelligent than the other*; ***there shall be another more intelligent than they;*** I am the Lord thy God, I am **More Intelligent Than They All**. (Abraham 3:18–19)

This passage declares the ***self-existence*** of the "**Personhood**" of an "**Intelligence**", or an "**Individual**", *independent of Spirit Procreation* — which is to say that an "Intelligence" **Self-Exists** as a ***"Being"*** or ***"Entity"*** independent of the creative power of God. Not only so, but it also declares that "Intelligencies" are not the same. And just as one "Intelligence" can inherently be "more intelligent than another", so also one "Intelligence" can inherently be "more Righteous than another", and this too, independent of the creative act of God. In continuing the Book of Abraham states:

I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, *over all the intelligences thine eyes have seen from the beginning;* I came down in the beginning in the midst of all the *intelligences* thou hast seen.

¶ Now the Lord had shown unto me, Abraham, the *intelligences* that were organized *(i.e. foreordained into family groups)* before the world was *(i.e. before the Physical or Spiritual Creation of the Earth, and hence before Spirit Procreation and before the First Estate);* and among all these there were **Many of the Noble and Great Ones** ***(i.e. intelligencies that were inherently more Noble and inherently more Great — which is to say inherently more Intelligent and Inherently more Righteous);*** And ***God saw These Souls*** **That They Were Good**, and he stood in the midst of them, and he said: **These I will Make My Rulers** *(Note: According to the above, it was because they were the "Noble and Great Ones", which is to say, because they were more Intelligent and more Righteous, and because they were "Good" it was for these reasons that they were Chosen and* ***Foreordained);*** for he stood among those that were spirits *(Note: When the Prophet spoke of Intelligencies, he used the words "Spirits", "Spirit of Truth", "Light of Truth", "Intelligence", "Intelligencies" and "Soul" or "Souls" as an alternate reference for the same thing)*, and he saw **That They Were Good**; and he said unto me; **Abraham, Thou Art One of Them**; ***thou was chosen before thou wast born.*** (Abraham 3: 21–23)

Again we see from the above that Intelligencies are not all alike. There are those that are inherently more "Intelligent", and there are those that are inherently more "Noble" and "Good", or "Righteous" than others. In keeping with this we may also understand that in the eternal scheme of things, there are also other "Intelligencies" that are inherently "Evil". God did not make them as such, for they are Self-Existent and Eternal, nevertheless they are what they are — they constitute a part of what is Self-Existent and Eternal in the Universe, and there are many of these that have taken an abode on this earth, just as the Serpent did in the Garden. It is just as Jesus said about them: "Yea shall know them by their works." Again we need to remember what the Prophet Joseph Smith taught, that: "All the spirits that God [has] ever sent

into this world are susceptible of *enlargement* [and] all mind[s] are susceptible of *improvement*" (The King Follett Sermon — A New Amalgamated Text, *President Brigham Young's Doctrine on Deity Vol 1* <Collier — 1999> p. 214) and that through the Plan of Salvation, Intelligences can learn and repent, and that through the atoning power of Jesus the Christ, all "ManKind" can be Saved and forgiven. This however is not to suggest that the intelligence of an ant can ever become a man.

In continuing, the Book of Abraham further states:

> And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And *we will prove them herewith, **to see if they will do all things*** Whatsoever the Lord Their God Shall Command Them; And they who keep their first estate shall be added upon *(Note: According to context, they were not yet in their First Estate — but rather they were still in the process of introducing the Plan of Salvation to "all the Intelligencies that were organized before this world was". (Abraham 3:22);* and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate *(Note: Again the context here is that they were not yet in their First Estate, but rather they were speaking of, and making plans for it.);* and they who keep their second estate shall have glory added upon their heads forever and ever.
>
> And the Lord said: Whom shall I send? And one answered like unto the Son of Man *(i.e. Jesus the Christ)*: Here am I, send me, And another answered and said: Here am I, send me *(i.e. Cain – John 8:44) who according to early Christian/Israelite belief, was a Son of the Serpent)*. And the Lord said: I will send the first. And the second was angry, and kept not his first estate *(Note: That is, when he got into the First Estate, he did not keep it.);* and, at that day, many followed after him. (Abraham 3:24 – 28)

We learn from the above that Jesus was chosen because he was "Noble and Great", and because he "Loved that which is Right and Hated that which is Wrong", just as it is stated in the 45th Psalm. For these reasons, He was "Chosen" and "Anointed", and Exalted "high above His fellows". Again we also learn that it was no coincidence that Jesus became the First-Born Son of the Father in the Spirit creation. Indeed he was chosen as the Christ because by nature, He was Inherently Good, just as by nature, Satan was Inherently Evil. This is not to say that Jesus could not be tried "like as us" — but he has within him something to which we can only hope to aspire — that through obedience to those things which he has taught us, and all those things that "the Lord our God shall Command us", we might become worthy of the Atoning Mercy of Our Lord and Saviour Jesus Christ. Again the passage states:

> 7 Thou lovest righteousness, and hatest wickedness: **therefore** God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Who are the Fellows of Jesus?

So who are these "fellows" of whom this passage speaks, and above whom Yahweh has been Exalted? They are his *brethren* of the Divine Council which was established by the Most High God at the Beginning of the world. As the **FirstBorn**, "Yahweh of Host" stands at their head, as their "Saviour" and "God" and "King" (Heb 1:6).

It is this same counsel that Yahweh addresses in the 82nd Psalm. Let us see just what He had to say to His Brethren:

> God [i.e. Yahweh] standeth in the congregation of the mighty; he judgeth *among the gods*. How long will ye judge unjustly and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.
>
> [But] they [i.e. the gods] know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. *I have said,* Ye are gods; *and all of you are* Children of the Most High [i.e. the Most High is El Elyon or the Divine Father.] But *ye shall die like men,* and *fall like one of the princes.*
>
> Arise, O God, [i.e. Yahweh the Christ and] judge the earth: for [in the end of the world] Thou Shalt Inherit All Nations. (Psa 82:1–8)

This Psalm states that these "gods" are the children of the "Most High" and in keeping with this, Jesus is also identified as the "Son of the Most High" in the Gospels of Luke and Mark (Luke 1:32, 35; 8:28; Mark 5:7). In other words, these "gods" "in the Congregation of the mighty" are Yahweh's brethren, or his "fellow" brethren, just as it is stated in the 45 Psalm.

It is evident from the above that Yahweh is disappointed in his *"fellow brethren"*. It would appear that they did not stay in touch with their children, and that they failed to teach them right from wrong. And now because of this the whole world is in chaos. But Yahweh tells the remedy. Even though these "gods" are "the Children of the Most High", yet they will still find it necessary to do another stint on earth, just as Yahweh would — at which time they will "die like mortals, and fall like one of the princes". At this time they will learn their lessons, and if they are to be saved at all, it will be through the atoning merits of their Messiah. According to the 1st chapter of Hebrews, this is precisely what these "gods" were told at the beginning of the world:

> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (Heb 1:6)

In this passage the gods of the Divine Council are equated as angels, who are commanded to worship the Christ. This passage speaks of a time when Jesus the Christ, who is here referred to as "the Firstbegotten" was born into the world as the Son of the Divine Father at the beginning of time. In other words, Yahweh/Christ is here being equated with Seth (Gen 4:25–26; 5:3;

Heb 1:1–3; D&C 107:42–43). At the time of his birth his brethren were commanded to worship him as the "Perfect One", which is to say, the First-born Son and Chosen Heir, or the Saviour of the Divine Family.

In fact this passage is a quotation from the 43rd verse of the 32nd chapter of Deuteronomy, however it is not to be found in the King James Version, for it was edited out of the Masoretic Text. Nevertheless it can still be found in the Septuagint, and it has also been found in some of the Dead Sea Scrolls.

It is significant that this same chapter of Deuteronomy has a telling story about the origins of the Divine Counsel at the beginning of the world". However part of verse 8 was removed by a copyist, while at the same time other words were added in order to obscure the message. In short the doctrine of the "Gods" as it was once contained in the Bible has been greatly obscured and deleted from the biblical text, just as has been the topic of Plural Marriage, and with that let us return to our subject and the 45th Psalm.

Having destroyed the Kingdom of the Anti-Christ, as it is referenced in verses 3 through 5 — and having established his Everlasting Throne as it is stated in verse 6 — and after having established the inherent Goodness and Perfection of the Christ in verse 7, and the reason for which he was Chosen in preference to the others of his brethren — having done this it now becomes apparent why the Great King is worthy of the blessings that the Father has prepared for him during His Millennial Reign. And like all good things, the Kingdom of the King starts with family, and a great Royal Wedding:

8 All thy garments smell of myrrh and aloes, and cassia, when thou comest out of the ivory palaces, [g]where they have made thee glad.

9 Kings daughters were among thine honorable wives: upon thy right hand did stand the [h]Queen in a vesture of gold of Ophir.

We have already gone over this verse in an earlier discussion — there are however a few matters of history that might be brought out. Be it remembered that not only does the introduction from the *Geneva Bible* equate this Psalm as a reference to Solomon, and his marriage to an heathen Egyptian princess, but the footnote for this passage goes even farther by saying that:

[h]*Though he had many Kings daughters among his wives*, yet he loved Pharaohs daughter best.

Again the *Geneva Bible* was first published in 1560. Eight years later the *Bishop's Bible* was published, when it softened the substance of verse 9, by rendering the translation as "kings daughters are amongst thy honourable women". Yet notwithstanding this softening, its effect was largely canceled by retaining most of the introduction found in the *Geneva Bible,* wherein this Psalm is interpreted as a reference to Solomon. As it there states:

¶ The prophet in describing here the beauty, eloquence, strength, power, success, administration of justice, abundance of riches, and majesty of king Solomon, with his wife and children: setting forth Jesus Christ and his spouse the Church, whole eternal kingdom against sin, death, and hell, is notably figured here in this psalm." (1568 edition of the *Bishop's Bible*, Introduction to the 45th Psalm, rendered in modern English)

It will be noticed that even though the *Bishop's Bible* adopted most of the introduction from the *Geneva Bible*, yet they left out the comments regarding Pharaoh's daughter and discreetly replaced them by speaking of Solomon's *"wife and children",* as though he were a monogamist. In this way they avoid mention of the subject of Plural Marriage and Solomon's 700 wives and 300 concubines. Yet this notwithstanding, the introduction still associates the Psalm with Solomon, and thereby negates the softening effect in the 9th verse.

Again, the 1st edition of the *King James Version* was published forty three years after the publication of the *Bishop's Bible* in 1611, the 1st edition of which published the following introduction:

1 The majesty and grace of Christ's kingdom. 10 the Duty of the Church, and the benefits thereof. (*KJV* 1611, Introduction to Psalms 45)

In this introduction Solomon is not interpreted into the Psalm, but rather the "grace of Christ's kingdom", and his "Church" is to be understood as the subject at hand. But 61 years later, in the 1672 edition, the footnotes of the *Geneva Bible* were incorporated into the text of the *King James Version*. The translation of verse 9 was rendered precisely as it stood in the 1611 edition: "kings daughters were among thy honourable women", yet footnote "h" which was appended to that verse read: "Though he had many kings daughters among his wives yet he loved Pharaoh's daughter best." Hence, through this footnote, even in the *King James Version*, the word "women" is defined as "wives".

Again, even though the introduction explains the whole Psalm as an elaborate metaphor of Christ and his Church, the footnotes equate it in terms of Solomon and hard core Plural Marriage. The reason for this is obvious, because the monogamous translators could not fathom the idea that Jesus their Messiah could ever be married, much less be a Polygamist with many wives.

Therefore, out of necessity, the 45th Psalm is to be understood in two different ways — first the hard core image of Polygamy must be understood as a reference to Solomon — while at the same time, it is understood that the whole Psalm is most literally about the Christ, and for this reason it must be explained away through the use of an elaborate metaphor — and this too, in spite of the fact that it makes no pretense to being a metaphor, for the Polygamous Wedding is portrayed just as real and tangible as the Millennial Kingdom of Christ.

10 [i]Hearken, O daughter, and consider, and incline thine ear: forget also thine own people and thy fathers house. 11 So shall the King have pleasure in thy beauty: for he is thy Lord, and reverence thou him.

It is evident from this that the new bride is from a far away country, and hence she is counseled not to morn for the absence of her Royal Family, but rather to turn her attentions to her new husband, who is her Lord, and that she must "reverence him". According to what is stated, it is obvious that the Great King is in love with her, that he is attracted to her, and that He is intent in having "pleasure in her beauty". This will be offensive to most Christians, because they do not believe that Jesus is a sexual being.

We know that Christ was a man, and we know that he had all the parts that normally belong to the anatomy of a man, for according to the New Testament Jesus was circumcised when he was eight days old (Luke 2:21). Yet all this notwithstanding, God forbid that he should ever be married and come forth like a man or have sex, for according to the prudish attitudes and culture of the Roman Catholic/Protestant world, such things are not holy. Yet this attitude and culture is not to be found in the Bible. Indeed, it is for this cultural idea that the Virgin Mary must be and remain a Virgin throughout all time and eternity. Hence not only was the Virgin Mary a Virgin before she became Pregnant with the Divine Son of the Father, but of necessity she must remain as such for ever and ever — and this too, in spite of the fact that the New Testament tells us that Mary had other children, who were the brothers and sisters of Jesus, among whom was the apostle James.

13 The Kings daughter is all glorious [l]within: her clothing is of embroidered gold. 14 She shall be brought unto the King in raiment of needle work: the virgins that follow after her, & her companions shall be brought unto thee.

This passage tells of the Bride being given to the King. Not only so, but it also informs us that the "virgins" and "companions" that follow her are also given to the King. Indeed, in keeping with context, it is obvious that the "virgins" and "companions" that follow the bride are understood to be the "honourable wives" of the great King, who are first mentioned in verse 9. In continuing the next passage states that:

15 With joy and gladness shall they be brought, and shall enter into the Kings palace.

This passage tells of the Joy and Happiness of the Brides as they are led to meet their Royal husband. To be sure there is something different here from that which is experienced in western culture — for even though it is a Plural Wedding, and even though there are Many Wives, still they are all happy and filled with joy and rejoicing in anticipation of their marriage.

After relating their joyfulness, the verse that follows makes promises regarding the children and offspring which the wives of the Great King will bear in the future:

16 Instead of thy FATHERS shall thy [m]children be: thou shalt make them princes [n]through all the earth.

As translated above, this passage is an address to the company of "wives" that are being brought to the King, just as it is stated in the preceding verse. There are many wives, and each wife has a different father, and hence collectively, these wives have many "fathers" just as the translation is rendered in the above passage. The word "fathers" then, constitutes one more statement, that the 45th psalm is about Plural Marriage.

Again be it remembered that according to verse 9 many of these wives are of Royal descent, for they are the daughters of kings. In keeping with this, this passage goes on to state that the wives of the Great King will have children, and that ultimately these sons of Christ will become princes who will replace their kingly grandfathers, and be placed on thrones around the world — hence the statement as it is rendered in the above verse:

Instead of thy fathers shall thy [m]children be: thou shalt make them princes [n]through all the earth.

The final verse reads as follows:

17 I will make thy [o]Name to be remembered through all generations : therefore shall the people give thanks unto thee worlds without end.

The footnote to this verse correctly states that this passage "must only be referred to Christ and not to Solomon." To be sure this is the case, but as we have already seen, it is equally true of the whole 45th Psalm.

What follows is a new and more direct text of the 45th Psalm. It was produced in much the same way as the *King James Version*, by making a careful comparison with many different English translations of the Bible, both old and modern, with an examination of the Hebrew in some of the more controversial passages:

For the director of music.
To the tune of "Lilies."
A Royal Wedding Song [for the King of all Kings]

¶ 1 My heart is overflowing with a noble theme: My tongue is like the pen of a skillful writer as I recite my composition to the King.

¶ 2 Thou art the fairest of all the sons of Adam: a river of Grace continually flows from Thy lips, for Elyon hath blessed and inspired Thee forever. 3 Gird Thy sword upon Thy thigh, O King Messiah. Array Thyself in all the splendor of state. 4 In Thy majesty ride forth victoriously in the cause of Truth, and in defense of that which

is Right; 5 Stretch Thy bowstring tight, and lend terror to Thy right hand. Thine arrows are sharp in the heart of Thine enemies; the nations fall under Thee and Thy foes lose heart.

¶ 6 Thy Throne O Yahweh is from of Old, from the beginning of the World and Without End to Everlasting. The Royal Scepter of Thy Kingdom is a Scepter of Honour. 7 Thou Lovest Righteousness and Hatest Wickedness: because of this Yahweh, El Elyon hath Chosen and Anointed Thee, and Exalted Thee High above Thy Brethren in the Divine Council of His Children.

¶ 8 Thy Robes are all perfumed with myrrh and aloes and cassia. From out of the grand ivory palace, music from harps makes Thy heart glad. 9 King's daughters are among Thy honourable wives: the royal consort at Thy right hand is Thy new bride; she is dressed in diverse colors and adorned in gold from Ophir.

¶ 10: O bride of the King, consider, and listen carefully to me; forget thine own folk in thy homeland, and thy father's house far away; 11 Thy Royal husband delights in thy beauty; He is thy Lord and thy God, therefore worship thou Him. . . .

¶ 13 Thy royal bride, my King, is all glorious within her chamber: she is wearing pearls and her wedding gown is embroidered and threaded with spun gold. 14 She shall be brought in unto Thee in robes of many colors; after her, the other brides and her companions that follow her shall also be brought in unto Thee. 15 With Gladness and Rejoicing shall they be brought in; they shall enter into the Bridle Chamber of Thy Temple. 16 Instead of their fathers *(i.e. the Royal fathers of the Brides)* shall be their sons, whom Ye shall establish as kings and princes in all the earth. 17 O Yahweh Thy name shall be remembered in all generations: therefore shall the peoples praise Thee forever and ever. (Psalms 45:1–17)

We will conclude this study with a parallel comparison between different translations of verses 9, 14, 15 and 16. Once again, with regard to the translation of the Bible, as of the 1500s and 1600s, the great study was to produce an accurate English translation. However, once having arrived at a good translation, in so far as it was then possible, the next great study became the art of explaining away that which could not fit into the Catholic/Protestant mind-set. In other words, from then until now, the scholars have had 500 years in the practice of sophistry, in an effort to learn how to explain away that part of the Bible which they can not accept. But better than this, How Much Easier to Produce a New Translation, *wherein the problems can be* Effaced *and* Obscured. With this, let us return to the 9th verse of the new text and compare it with some of the newer translations:

> 9 King's daughters are among Thy honourable wives: the royal consort at Thy right hand is Thy new bride; she is dressed in diverse colors and adorned in gold from Ophir.

Again, the *Holy Bible, The New Living Translation* states:

> Kings' daughters are among your concubines.
> At your right side stands the queen, wearing jewelry of finest gold from Ophir!

The New English Bible translates:

> A princess takes her place among the noblest of your women,
> a royal lady at your side in gold of Ophir.

In this translation direct reference to "kings daughters" is omitted. However the new bride at his right is referred to as a "princess", which is to say, "a kings daughter" in the singular. In continuing it further states that this 'princess takes her place among the noblest of the King's women'. In other words, since the others of the kings "women" are of "nobility", obviously they are also "kings daughters". Even though this translation does not explicitly say so, yet it is apparent from context that these 'noble women' are "wives". Hence, in the above we have a soft acknowledgement that the Great King is Plurally Married.

Again, consider the *Holy Bible, English Standard Version:*

> daughters of kings are among your ladies of honor;
> at your right hand stands the queen in gold of Ophir.

The first question which comes to mind is, what are the King's "ladies of honor", and for what are they being "honoured". In this translation we are told that the daughters of kings are "ladies of honor", but we are not informed for what they are being honored. Indeed, being "ladies of honor" does not really equate with being "thy honourable wives", or "thy honourable women". Not only so but being "honourable" is different from being "honored". This then is an obscuring of the text. Again, how do we define the term "lady"? It is easy to understand what "thy honourable wives", or "thy honourable women" are, but what are "ladies of honor"? According to the *Oxford English Dictionary*, a "Lady" can be understood to be any one of many different things:

> As a designation for a woman or girl. A mistress in relation to servants; the female head of a household. A woman to whom obedience or feudal homage is due: the femine designation corresponding to lord. Now, the equivalent of gentleman, freq. as a more courteous synonym for 'woman' "

But this is not all that a "Lady' might be, for according to the same dictionary, a "Lady' can also be "a wife or consort" or "the wife or consort of a Lord", or "a female companion or lover". According to this then, it is obvious that the translators want for the reader to decide for themselves just exactly what the above passage means.

Again, *J. P. Green's Literal Translation* reads:

> King's daughters *are* among Your precious ones;
> the queen stands at Your right hand in gold of Ophir.

The Hebrew allows for the translation of "honourable women" as "precious ones", or "treasures". Though it is softened, this passage still commu-

nicates the message of "possession", and "endearment" and hence "family" as in the case of "wives", though they could also be understood to be the children of the King.

The *New World Translation* reads:

> The daughters of kings are among your precious women.
> The queenly consort has taken her stand at your right hand in gold of Ophir.

Though it is softened, we are given to understand that the "kings daughters" are the "precious women" of the Great King — in other words "wives".

The Complete Jewish Bible reads:

> Daughters of kings are among your favorites;
> at your right stands the queen in gold from Ofir.

Again though it is softened, the obvious meaning here is that 'Daughters of kings are among your favorite wives'. According to this then, not only does the Great King have "Plural Wives", but he also has "favorites". In this case then, the word "favorites" was chosen by the translators as an alternate, in place of the words "honorable women", or "honorable wives".

The New American Standard Bible reads:

> Kings' daughters are among Your noble ladies;
> At Your right hand stands the queen in gold from Ophir.

Though this translation is softened, yet it still acknowledges possession in the word "Your", hence "Your noble ladies" constitute the "wives" of the Great King.

The Complete Bible An American Translation . . . [by] Edgar J. Goodspeed (1923) reads:

> Kings' daughters are among your treasures;
> A princess stands at your right hand with gold from Ophir.

Again, though softened, "your treasures" shows "endearment" and "possession" and hence "wives". However it might be understood that they are "treasures" because they have "gold from Ophir", which is possessed by the "princess' at his right hand. The context of the "gold" is not stated in this translation, though in both the Hebrew and the Greek it is equated with the beautiful "wedding gown" and "jewelry" of the Bride.

The *New International Version* reads:

> Daughters of kings are among your honored women;
> at your right hand is the royal bride in gold of Ophir.

Again, "your honored women" is a softening of "thy honourable women", or "thy honorable wives", nevertheless possession is still declared, and

hence "your honored wives". Yet it might be stated that, "your honored women" does not necessarily equate with "thy honorable women", for it is better to be "honorable" than it is to be "honored".

The Message : The Bible in Contemporary Language states:

> Kings' daughters are maids in your court,
> the Bride glittering with golden jewelry.

This passage is obscured, for it is difficult to equate the "maids in your court" with the "wives" or "women" of the King. Indeed, according to the context of this translation, perhaps these "maids" are "servant girls".

The Holy Bible Contemporary English Version reads:

> Daughters of kings are here,
> and your bride stands at your right side,
> wearing a wedding gown trimmed with pure gold.

Again, this rendering is obscured, for even though it acknowledges that the "Daughters of kings are here", still it does not say why they are "here". The reason for this is because the translators elected to omit the words which declare possession, hence the relationship between the King and the "daughters of kings" is not explained.

A New Translation of the Bible . . . [by] James Moffatt states:

> Kings' daughters in their jewels move to meet you,
> and on your right your queen wears gold of Ophir.

Again, this passage is obscured, because nothing is said to establish the relationship between the "kings' daughters" and the "King". We know that "king's daughters" are there, and that they 'move to meet the King', but we do not know why. Again this is because, the translators elected to omit the words that inform the reader that the "kings daughters" were the "honorable women" or "Honourable Wives" of the King.

The New American Bible translates:

> The daughters of kings come to meet you;
> the queen takes her place at your right hand in gold of Ophir.

Again this passage is obscured, because the translators elected to omit the words that inform the reader that the "daughters of kings" were the "honorable women", or the "honorable wives" of the King.

The *Holy Bible: Easy-to-Read Version* states:

> The bridesmaids are the daughters of kings.
> Your bride stands at your right side, wearing a crown of pure gold.

Again this translation is obscured, because in our culture bridesmaids do not become the "women" or the "wives" of the groom. Not only so, but in many cases a bridesmaid is a married woman.

Perhaps of all the different translations to be considered, the most interesting cover-up is that which is found in the *New Jerusalem Bible.* The *New Jerusalem Bible* is one of the most scholarly of the newer translations. The work is done by Catholic scholars, in an ongoing effort that continues to be updated. Nevertheless, scholarship be damned, it is evident that these scholars still struggle with the politics of their prejudice, where it concerns matters that pertain to Plural Marriage.

The *New Jerusalem Bible* translates:

> in your retinue are daughters of kings,
> the consort at your right hand in gold of Ophir.

So what is a "retinue"? The Oxford Dictionary defines "retinue" as follows:

> 1 The fact of being in a person's service *[(I suppose it is fair to say that a wife is in the service of her husband)]*; a relationship of service or dependency *[(It is accurate to say that a "wife" is in a relationship of "dependency" with her husband)]*. 2 A number or body of people in the service of or accompanying someone *[(This is an accurate description of the "kings daughters".)]*, esp. an important person; a train, a suite; the members of such a body collectively. *[(Again, this is a fair description of the virgin princesses that followed the new bride.)]*

This is the kind of professional expertise that we can expect after 500 years of studied Sophistry!

Let us now pass on to the 14th verse. The new text reads as follows:

> 14 She shall be brought in unto Thee in robes of many colors;
> after her, the other brides and her companions that follow her
> shall also be brought in unto Thee.

The idea to be conveyed in this passage is that not only is the bride referred to in verse 9, given to the King to be his wife, but so also are the virgins and companions that follow her. In other words, this is a "Polygamous Wedding". This is acknowledged in most of the old translations, including the *King James Version*, though some of the more modern translations have elected to obscure the text.

Consider the following:

The Septuagint (translation 300–200 BC):

> robed as she is in golden fringed garments, in embroidered clothing:
> virgins shall be brought to the king after her: her fellows shall be brought to thee.

Wycliffe Bible (1395):

> she is clothed about with diversities.
> Virgins shall be brought to the king after her;
> her neighbors shall be brought to thee.

Miles Coverdale Bible (1535):

> She shall be brought unto the king in raiment of needle work,
> and maidens after her; such as be next [to] her shall be brought unto the[e].

The Great Bible <Translation by Miles Coverdale> (1539):

> She shall be brought unto the king in raiment of needle work:
> the virgins that be her fellows shall beare her company,
> and shall be brought unto thee.

Geneva Bible (1560):

> She shall be brought unto the King in raiment of needle work:
> the virgins that follow after, and her companions shall be brought unto thee.

Bishop's Bible (1568):

> She shall be brought unto the king in raiment of needle work:
> the virgins that follow her and her company shall be brought unto thee.

Douay-Rheims Bible (1610):

> Clothed round about with varieties.
> After her shall virgins be brought to the king:
> her neighbours shall be brought to thee.

King James Version (1611):

> She shall be brought unto the king in raiment of needlework:
> the virgins her companions that follow her shall be brought unto thee.

We can see from these older translations that the message is consistently the same, namely that not only is the Bride brought to the King, but in like manner, so also are the Virgins and Companions that follow her. However, in some of the newer translations the text has been altered so as to obscure this fact. Let us consider some of these:

Revised Standard Version:

> in many-colored robes she is led to the king,
> with her virgin companions, her escort, in her train.

New Revised Standard Version:

> in many-colored robes she is led to the king;
> behind her the virgins, her companions follow.

Holy Bible English Standard Version:

> In many-colored robes she is led to the king,
> with her virgin companions following behind her.

These translations have been obscured, for the Hebrew words that tell of the "virgins" being brought in and given to the King, in common with the bride, have been silently omitted.

Amplified Bible:

> She shall be brought to the King in raiment of needlework;
> with the virgins, her companions that follow her, SHE shall be brought to You.

In this translation the word "she" is added to the last phrase, in order to alter the meaning of the text. In the original Hebrew it is clearly stated that both the bride and the "virgins" that follow her, are being brought in unto the King. In other words, in order to be faithful to the Hebrew, rather than saying "she", it would be necessary for the text to state that "they" (i.e. both the virgins and the bride), were being brought in unto the King.

Holy Bible, the New Living Translation:

> In her beautiful robes, she is led to the king,
> accompanied by her bridesmaids.

Holy Bible: Easy-to-Read Version:

> The Bride in her beautiful clothes, is led to the king,
> her bridesmaids following behind her.

Holy Bible Contemporary English Version:

> Wearing the finest garments, she is brought to you,
> followed by her young friends, the bridesmaids.

In these translations the word "bridesmaids" is used to replace the word "virgins", while at the same time the words which tell of the "Bridesmaids" being brought to the king, just as is the bride, are softened or "silently removed". Again in referring to the "Virgins" as "Bridesmaids" the context is changed, for in our culture "bridesmaids" do not get married to the groom. Not only so, but a Bridesmaid might be a married woman. Yet this notwithstanding, there is another translation which suggests that perhaps this is not always the case. Consider the following:

New Century Version:

> In her beautiful clothes she is brought to the king.
> Her bridesmaids follow behind her, and they are also brought to him.

In this translation, the words which were silently omitted in the three former translations are included — the passage is greatly softened by the word "bridesmaids", yet it is still acknowledged that "they" (i.e. the Bridesmaids) are also brought to the King.

In the Hebrew, the word which the King James Version translates into "virgins", can be understood in different ways. One definition is simply "brides". Another is for a "virgin" to separate from her "Privacy" such as in the case of "marriage" whereby she gives herself to a man and gives up her "virginity". All of this fits in perfectly with the context of the above passage, namely that of a "Polygamous Wedding". There is the "bride" and then there are the other "virgin brides" who are about to be joined in marriage to the Great King. According to the Hebrew then, verse 14 would be accurately translated just as it is stated in the new text:

> 14 She shall be brought in unto Thee in robes of many colors;
> after her, the other brides and her companions that follow her
> shall also be brought in unto Thee.

Again consider the following:

James Moffatt Translation:

> she is led to the king in coloured robes,
> with the maidens of her train.

The Message: The Bible in Contemporary Language:

> All her dresses and robes are woven with gold. She is led to the king,
> followed by her virgin companions.

Complete Jewish Bible:

> In brocade, she will be led to the king,
> to you, with the virgins in her retinue.

Here again in these translations, the Hebrew words which state that the "maidens" or "virgins" are brought in unto the King are silently omitted, all of which leads to the conclusion, that they are not "brides", but rather "bridesmaids".

Again, consider the following:

The Bible in Basic English:

> She will come before the king in robes of needlework;
> the virgins in her train will come before you.

New Jerusalem Bible:

> Clothed in brocade, the king's daughter is led within to the king
> with the maidens of her retinue; her companions are brought to her.

Here again we see the word "retinue" come up, as an obvious reference to the "king's daughters", just as the same translation did in verse 9. Again, it will

be noticed that the same translation states that "the maidens of her retinue; her companions are brought to her" — which is to say that the "maidens" are being led to the new bride, rather than being led to the "king". However this contradicts its own translation, for earlier in the text of the same verse it states that: "the king's daughter is led within to the king with the maidens of her retinue".

According to this then, and in keeping with the Hebrew, "the kings daughter", together with the "maidens of her retinue" are already joined together in a party, and together they are being led to the "King". In fact this is precisely what the passage states. Not only so, but it is also what is stated in the verse that follows. Since the "maidens" are already joined in company with the "kings daughter", it is obvious that they are not being led to "her", but rather, as the same verse states, the whole party of them are together, as they are being "led to the king".

Again, this demonstrates the great lengths to which some translators are willing to go, in order to avoid problems with their cultural mind-set. Most obviously the context of this Psalm is the Celebration of a Great Polygamous Wedding for the Millennial King, who is Christ the Lord and the Saviour of the world. Nevertheless, for those of another culture and mind-set, this thought may be impossible to bear.

Let us consider some of the other newer translations which have followed a more honest path:

New King James Version:

> She shall be brought to the King in robes of many colors;
> The virgins, her companions who follow her, shall be brought to You.

New World Translation of the Holy Scriptures:

> In woven apparel she will be brought to the king.
> The virgins in her train as her companions are being brought in to you.

American Standard Version:

> She shall be led unto the king in broidered work:
> The virgins her companions that follow her Shall be brought unto thee

New American Standard Bible:

> She will be led to the King in embroidered work;
> The virgins, her companions who follow her, Will be brought to You.

New International Version:

> In embroidered garments she is led to the king;
> her virgin companions follow her and are brought to you.

Holman Christian Standard Bible:

In colorful garments she is led to the king;
after her, the virgins, her companions, are brought to you.

Holy Bible, English Revised Version:

She shall be led unto the king in broidered work:
the virgins her companions that follow her shall be brought unto thee.

New Life Bible:

She will be led to the King in clothes sewed for beauty.
The young women who have never had men are her friends.
They follow her and will be brought to You.

J. B. Rotherham Emphasized Bible:

In embroidered raiment, shall she be brought unto the king —
The virgins that follow her, her companions, are to be conducted unto thee:

God's Word Translation:

Wearing a colorful gown, she is brought to the king.
Her bridesmaids follow her. They will be brought to you.

World English Bible:

She shall be led to the king in embroidered work.
The virgins, her companions who follow her, shall be brought to you.

The Darby Translation:

She shall be brought unto the king in raiment of embroidery;
the virgins behind her, her companions, shall be brought in unto thee:

Young's Literal Translation:

In divers colours she is brought to the king,
Virgins — after her — her companions, Are brought to thee.

J. P. Green's Literal Translation:

She shall be led to the King in embroidered work;
her companions, the virgins, shall be brought to You after her.

Verse 15 of the new text reads as follows:

15 With Gladness and Rejoicing shall they be brought in;
they shall enter into the Bridle Chamber of Thy Temple.

Here again it will be noticed that the "kings daughter" and the "virgin brides" are portrayed as being together, and that they go forth with "Gladness and Rejoicing" to meet the King on their Wedding day.

Again it will be noticed that the above passage states that "they shall enter into the Bridle Chamber of Thy Temple." In most translations the text is rendered as "the kings palace". Nevertheless there are a few that translate the text as "Temple", and according to the Lexicon, the Hebrew can be correctly translated either way. The following are some of the translations that give the text as "Temple".

Septuagint:

> They shall be brought with gladness and exultation :
> they shall be led into the king's temple.

The Douay-Rheims Bible:

> They shall be brought with gladness and rejoicing:
> they shall be brought into the temple of the king.

The Bible In Basic English:

> With joy and rapture will they come;
> they will go into the king's house.

The Wycliffe Bible (1395):

> They shall be brought in gladness and full out joying;
> they shall be brought in to the temple of the king.

It will be noticed that the last 3 translations are all based upon the Septuagint which proceeded them.

Let us now consider the 16th verse of the new text:

> 16 Instead of their fathers *(i.e. the Royal fathers of the Brides)* shall be their sons,
> whom Ye shall establish as kings and princes in all the earth.

From the context it is self-evident that "the daughters of kings", have "kings for fathers", and that these "fathers" were already "kings" all over the earth before their "princess daughters" married the "King of all Kings". This would indicate that these "kings" were "Gentiles". Yet as history has demonstrated, this in itself does not prove that they are not "Christians". Indeed, a thousand years after this psalm was written, Christianity was spreading all over the globe.

In keeping with the above, it is self-evident from the context of this passage that "the bride" and the "virgin brides" are addressed collectively, rather than singularly in this passage. The brides are being led to the King's Temple in a group. They are rejoicing as they go in anticipation of entering into Holy Matrimony with Christ their Lord, who is King of all kings. These "brides" are "kings daughters", just as it states in verse 9 — they come from

different royal families all around the world, and they each have a different "father". Inasmuch as there is more than one "bride", there is more than one "father", and hence the reference to "fathers" in the "plural", as it is rendered in the above passage. Were this passage to be a reference to the "kings daughter", or only one bride, it would be "father" in the "singular", rather than the "plural". Hence once again, it is born out that the 45th Psalm is celebrating a "Polygamous Wedding".

In this passage the "brides" are promised that through their marriage, they will bear sons to the Great King, and that ultimately their sons will supplant or supersede "their royal fathers". Inasmuch as the "bride" and the "virgin brides" married the Great King, who is "Christ the Lord", and the "King of all kings", their children will be the Sons and Daughters of the Christ — and in keeping with their Royal Heritage, when of age, their Divine Father will enthrone His Sons, and He will establish them in power, insomuch that they will reign and rule as Patriarchs, Priests and Kings "over all the Earth". (Rev 1:5–6)

What we have then, in this passage, is a Prophecy, that during the Millennium Christ the Lord will have many wives, and that through them he will beget many sons and daughters, by whom he will establish a Royal Christian Dynasty on Earth. This Dynasty will be composed of the progeny of Christ, and as this passage states, they shall reign as kings and princes over "all this world." In view of this, it becomes evident that during the Millennium the Great King will populate the whole earth with his own children, just as His Divine Father did in the beginning.

Not only so, but according to the promises, these children will constitute the Resurrection of his disciples from the past, whom he will raise from the dead, and who will be born again on the earth as the veritable children of Jesus the Christ. It will be at this time, when, in the most literal sense of the word, the children of Christ will "Inherit the Earth".

For the most part the old translations rendered this passage correctly, however, after becoming aware of its content, and upon realizing that it prophesied of the Christ being *plurally married* with a numerous Posterity — after 500 years in the study of Sophistry, many of the newer translations began to change the translation and thereby to obscure the text.

In the old translations, this passage is directed towards the brides collectively, along with their "fathers", and their future "Sons". However, in an attempt to obscure the passage, many of the newer translations have addressed this passage towards the "bride" in the singular, together with her "ancestors". Either this or they attribute it to the Great King and his "ancestors", rather than the "fathers" of the brides. Through this manipulation, the plurality of wives as it is portrayed in this verse is effectively done away with. Let us commence this investigation with an examination of the earlier English translations:

Septuagint (300–200):

> Instead of thy *fathers*, children are born to thee:
> thou shalt make them princes over all the earth.

The Wycliffe Bible (1395):

> Sons be born to thee, for thy *fathers;*
> thou shalt ordain them princes on all earth.

Miles Coverdale Bible (1535):

> Instead of thy *fathers* thou hast gotten children,
> whom thou shalt make princes in all lands.

The Geneva Bible (1560):

> Instead of thy *fathers* shall thy children be:
> thou shalt make them princes through all the earth.

The Bishop's Bible (1568):

> Instead of thy *fathers*, thou shalt have children:
> whom thou mayest make princes in all lands.

The Douay-Rheims Bible (1910):

> Instead of thy *fathers,* sons are born to thee:
> thou shalt make them princes over all the earth.

King James Version (1611):

> Instead of thy *fathers* shall be thy children,
> whom thou mayest make princes in all the earth.

We see from the above, that the pattern is consistent. The brides left their home land far away (verse 10), and became the wives of the Great King. Through the fruit of their Union, they will bear Sons unto Jesus the Christ, who according to verse 11, is their Lord, their King and their God — and these Sons will be exalted by Christ their Father, to sit upon thrones, and to Rule and Reign as Patriarchs, Priests and Kings, over "all the Earth". (Rev 1:6) In keeping with the older translations, the wording of most of the newer versions would agree with this understanding. Let us consider a few of them:

The American Standard Version:

> Instead of thy *fathers* [i.e. the fathers of the brides]
> shall be thy children [i.e. the children of the brides & Jesus],
> Whom thou [i.e. Christ the Messiah] shalt make princes in all the earth.

The New American Standard Bible:

In place of your *fathers* [i.e. the fathers of the brides]
will be your sons [i.e. the Sons of the Brides & Jesus];
You shall make them princes in all the earth.

J. P. Green's Literal Translation:

Your sons shall be in the place of your *fathers;*
You will make them for rulers in all the earth.

New International Version:

Your sons will take the place of your *fathers;*
you will make them princes throughout the land.

Holy Bible, English Revised Version:

Instead of thy *fathers* shall be thy children,
whom thou shalt make princes in all the earth.

Holy Bible, English Standard Version:

In place of your *fathers* shall be your sons;
you will make them princes in all the earth.

New Century Version:

You will have sons to replace your *fathers*.
You will make them rulers through all the land.

The Revised Standard Version:

Instead of your *fathers* shall be your sons;
you will make them princes in all the earth.

JPS Old Testament (1917):

Instead of thy *fathers* shall be thy sons,
whom thou shalt make princes in all the land.

Peshitta — Lamsa Translation:

Instead of your *fathers* shall be your sons;
you shall make them princes in all the earth,

World English Bible:

Your sons will take the place of your *fathers*.
You shall make them princes in all the earth.

The Bible In Basic English:

Your children will take the place of your *fathers;*
so that you may make them rulers over all the earth.

The Darby Translation:

Instead of thy *fathers* shall be thy sons;
princes shalt thou make them in all the earth.

Webster's Bible Translation:

Instead of thy *fathers* shall be thy children,
whom thou mayest make princes in all the earth.

Young's Literal Translation:

Instead of thy *fathers* are thy sons,
Thou dost appoint them for princes in all the earth.

The Complete Bible An American Translation . . . Edgar J. Goodspeed (1923):

Instead of your *fathers* shall be your sons;
You shall make them princes throughout the land.

The J. B. Rotherham Emphasized Bible:

Instead of thy *fathers,* be thy sons,
Thou shalt make them rulers in all the earth.

Hebrew Names Version of World English Bible:

Your sons will take the place of your *fathers.*
You shall make them princes in all the eretz.

As already pointed out, some of the newer translations have obscured the text of this passage. Consider for example the following:

A New Translation of the Bible . . . James Moffatt:

Your sons shall step into your *fathers'* place
and rise to be princes over all the land.

Notice the "s" with an apostrophe " ' ". In other words, while the spelling is the same, the word "fathers" is converted to "possessive singular" rather than "plural".

God's Word Translation:

Your sons will take the place of *your father*.
You will make them princes over the whole earth.

New World Translation:

In place of your *forefathers* there will come to be your sons,
Whom you will appoint as princes in all the earth.

The Complete Jewish Bible:

> You will have sons to succeed your *ancestors;*
> you will make them princes in all the land.

The New Jerusalem Bible:

> Instead of your *ancestors* you will have sons;
> you will make them rulers over the whole world.

Holman Christian Standard Bible:

> Your sons will succeed your *ancestors;*
> you will make them princes throughout the land.

The Message: The Bible in Contemporary Language:

> Set your mind now on sons — don't dote on father and grandfather.
> You'll set your sons up as princes all over the earth.

In these translations, they have exchanged the word "fathers" as in the "fathers of many different brides" into "ancestors", as in the "father, grandfather and greatgrandfather etc." of only one "bride". Through this subterfuge, the plural "fathers" is explained away in terms that can fit with "monogamy". In other words, while it is true that one wife can have only one father, yet she can have many "fathers" if they are understood to be "ancestors", as in father, grandfather and great grandfather. Yet it must be remembered that this interpretation is out of context with the passage in which it is couched. Indeed, according to context there is more than one bride, for as verse 9 states, "Kings daughters are among thine honorable women", and on this day these "honorable women" are to become the "Princess brides" and "wives" of the Great King, who is "the Son Yahweh".

On this day these "Princess Brides" are advised, that rather than longing after their homeland and their kingly "fathers", that they should look to their "sons", who are destined to become the heirs of the "Great Millennial King" who is their husband, or the "Son Yahweh". According to context then, these "fathers" as spoken of in verse 16 are more than a mere line of dead ancestors of one bride — on the contrary, they are actually the living "fathers" of the many different brides. In other words, they are living kings who were spared from the destruction of the Anti-Christ, and who will ultimately be supplanted or succeeded by their grandsons, who will be the Sons of the Great Millennial King, who is Christ the Lord. Hence, as it is translated in the *New International Version:*

> Your sons will take the place of your fathers;
> you will make them princes throughout the land.

Aside from this, there is also another angle of subterfuge that other translators have taken, wherein they have addressed the whole of the verse 16 to the King. Consider for example the following:

Holy Bible: Easy-to-Read Version:

{King,} your sons will rule after you.
You will make them rulers throughout the land.

According to this translation, the "King" who is the Resurrected Christ, is one day going to get old and die. But before he does, he will appoint his sons to take his place, that they might "rule after him". This is a complete contradiction to the whole Millennial Prophecy, to say nothing of this psalm. Indeed, according to Prophecy, the Great Millennial King is not going to get old, nor is he going to retire — nor will he be succeeded by his sons. On the contrary, Jesus the Christ will reign as King of Kings over "all the Earth", and his sons will rule under him as his agents, in different parts of the world. Once again, it will be just as this verse states:

Your sons will take the place of your fathers [i.e. the fathers of the brides];
you will make them princes throughout the land.

And how long will this kingdom last. According to what is stated in verse 6, the Kingdom of Christ will last forever. It will be just as it is stated in verse 6 of the King James Version:

Thy throne, O God, is for ever and ever (Psa 45:6)

Again, let us consider the Prophecy of Daniel:

I saw in the night visions, and, behold, one like the Son Of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him [i.e. the Son of Man] Dominion, and Glory, and a **Kingdom**, that all people, nations, and languages, should serve him (Rev 11:15): his dominion is *an everlasting dominion,* which shall not pass away, and His Kingdom that which Shall Not Be Destroyed. (Dan 7:9–14)

Another angle which other translators have taken, is to put the whole passage on the Great King, without reference to his wives, or their "fathers". Consider the following:

The New Revised Standard Version:

In the place of *ancestors you,* O king, shall have sons;
you will make them princes in all the earth.

At this point we need to ask, who are the ancestors of the Great Millennial King! The Millennial King is Christ the Lord — he is the Son of God and his Great *ancestor* is God the Father! Hence according to this translation, during the Millennium, Jesus the Christ will supplant God the Father by appointing his sons in his stead!

Again, other translations have obscured this passage by capitalizing all the pronouns, without regard to context. By means of this subtle maneuver, they remove all reference to the "brides of Christ" and their "fathers", and place the whole context of the "fathers" upon the "ancestors" of the King. Consider the following:

The New King James Version:

> Instead of Your fathers shall be Your sons,
> Whom You shall make princes in all the earth.

New Life Bible:

> Instead of Your fathers, it will be Your sons
> whom You will make rulers over all the earth.

The Amplified Bible:

> Instead of Your fathers shall be Your sons,
> whom You will make princes in all the land.

By capitalizing the pronouns, in the manner it is done above, all reference to the brides of Christ and their "fathers" is removed, and transferred instead to the "ancestors" of Christ, and that too in a manner which is hardly faithful to the text. With the capitalizing of pronouns, as rendered above, the reader is given to under this passage in the following manner:

> 'Instead of Jesus' fathers, shall be his sons,
> whom Jesus shall make princes in all the earth.'

It has already been pointed out that God the Father is the Father of Jesus, and most surely, God the Father will not be supplanted by the Millennial sons of Christ. So what possibly could these translators have had in mind? Perhaps their only intent was to obscure the text, without any clear idea as to what it means. But then again, perhaps they intended to convey the idea that it refers to Jesus' mortal fathers, via his mother Mary. This would absolve the problems of Plural Marriage, and notwithstanding other problems, it would explain the text in terms which were more friendly. Nevertheless, this apparent fix does not work, for as of the time of the Millennium, all Jesus' "ancestors" will have long since passed away — hence it would not be possible for them to be supplanted by the Millennial Sons of Christ. Not only so, but these Gentile kings are not Israelite kings, therefore it is not possible for them to be the ancestors of Jesus through Mary. Once again, in order to understand this passage, we need to remember that the kings who are superseded by the sons of Jesus, will be alive and living on the earth at the time of the Millennium.

In closing this argument, to be sure the 45th Psalm has been obscured — and this too not only by its translators, but also by its copyists. The problem stems from the fact that it constitutes a Millennial Prophecy about the Messiah — and that it foretells the day when the Millennial Christ will have many wives, through whom He will sire Princes and Kings who will reign over all the Earth.

For this reason many refuse to believe that this Psalm is about Jesus. Yet this does not deny what the Old Testament declares — and not only the Old Testament, but the New Testament as well. Indeed, the book of Hebrews declares in unmistakable language, that the 45th psalm is a Messianic Prophecy about the Christ. Consider the following:

> But Unto the Son he Saith, *Thy throne, O God, is for ever and ever:* a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; *therefore God, even thy God*, hath anointed thee with the oil of gladness above thy fellows. (Heb 1:8–9)

For those who accept the authority of the New Testament, the argument as to whether or not the 45th Psalm is about the Christ ends with what is stated above. Not only so, but bear in mind that when the Resurrected Christ appeared to his disciples he declared to them that all the Prophecies which were written concerning him in the Psalms would be fulfilled:

> And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, *which were written . . . in the Psalms, concerning me.* (Luke 24:44)

The passage from Hebrews affirms that the 45th Psalm is about "the Son of God". Not only so, but as we have seen, even without this affirmation, it is self-evident from the context, that this is the case.

Isaiah Chapter 4

We have learned that with the advent of the Millennium and the Second Coming, Christ will be a Polygamist with many wives. In keeping with this, we need to remember that Jesus is our great Role Model and Prototype — and that he is the Pattern upon which his disciples are expected to base their lives. Bearing this in mind, we must come to the conclusion that Jesus intended for his disciples to be "Plurally Married" *like himself* — all of which brings us to yet another Millennial Prophecy, wherein it is foretold that Jesus' disciples would be *Polygamists*. This Prophecy is found in the 4th chapter of Isaiah:

> ¶ And in that day Seven Women Shall Take Hold of One Man, saying, We will eat our own bread, and wear our own apparel: *only let us be called by thy name, to take away our reproach.* (Isaiah 4:1)

In unmistakable language, this passage declares that the day will come when *Seven Women Will Take Hold of One Man*, saying that they will support and provide for themselves, if only that one man will marry them and "take away their reproach". And what is this "reproach"? This is their "shame", among other things, because they are unmarried and without children or family.

So what could happen that would make the women of our day, to be so humble as to accept Plural Marriage with a man who has "Seven Wives". A clear answer to this question is given in the previous chapter. Indeed, on this count we have another example of the *obscuring of the text*, through a bad chapter break. That this is so is acknowledged by the Prophet Joseph Smith in the *Joseph Smith Translation*. In fact, the beginning of the Prophecy, as rendered in Isaiah chapter 4 *(i.e. "And in that day"),* is a direct allusion to the verses that precede it in chapter 3. Consider now the whole context of Isaiah chapter 4:

> ¶ As for my people, *children are their oppressors,* and Women Rule Over Them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. . . . .
>
> ¶ Moreover Yahweh saith, Because the Daughters of Zion are Haughty, and walk with *stretched forth necks and wanton eyes,* walking and mincing as they go, and making a tinkling with their feet: Therefore Yahweh will smite with a scab the crown of the head of the daughters of Zion, and *Yahweh will discover their secret parts*. In that day Yahweh will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails. *And it shall come to pass,* that *instead of sweet smell* There Shall Be Stink; and instead of a girdle a rent; and *instead of well set hair baldness;* and instead of a stomacher a girding of sackcloth; *and burning instead of beauty.* Thy Men Shall Fall by the Sword, and *thy mighty in the war.* And her gates shall lament and mourn; *and she* Being Desolate *shall sit upon the ground.* (Isaiah 3:12, 16 – 26)

According to this Prophecy, "*children are their oppressors,* and Women Rule Over Them", and those that lead the people "cause thee to err", and "destroy the way of thy paths". It would appear from this that society had turned into somewhat of a "Matriarchal Order", with *undisciplined children* filling the role of Oppressors. In continuing, Yahweh states that "the Daughters of Zion are Haughty", and that they "walk with *stretched forth necks and wanton eyes".* It then describes their extravagance in Jewelry and clothing. But Yahweh has the cure for their arrogance. He will curse them, insomuch that *"instead of sweet smell* There Shall Be Stink; and instead of a girdle a rent; and *instead of well set hair baldness;* and instead of a stomacher a girding of sackcloth; and Burning Instead of Beauty."

And yet with all this, Yahweh is not yet finished with them, for in continuing He states that: "Thy Men Shall Fall by the Sword, and *thy mighty in the war".* So as of this time, nearly all the menfolk are dead. Finally after all of this it states that: *"she* Being Desolate *shall sit upon the ground".* It is through this means that Yahweh will humble the "Haughty Daughters of Zion". And it is after this, in the very next verse when it states:

¶ And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: *only let us be called by thy name, to take away our reproach.* (Isaiah 4:1)

Speaking of this same time of desolation, another Prophecy from Isaiah states:

And I will punish the world for their evil, and the wicked for their iniquity; I will cause the Arrogancy of the Proud to Cease, and will lay low the haughtiness of the terrible. *I will make a man more precious than fine gold;* even a man than the golden wedge of Ophir. (Isaiah 13:11–12)

According to this, the time will come when men will be scarce. Indeed, it will be through this means, and the other Judgments as foretold above, that Yahweh will humble the "Haughty Daughters of Zion" — and thereby most literally Compel Them *to enter into the Practice of* Plural Marriage — and this too, that their "shame might be taken away", and that they might "marry" and have "children".

In continuing the afore mentioned Prophecy states:

In that day shall the branch of Yahweh be Beautiful and Glorious, and *the fruit of the earth shall be excellent and comely for them that are escaped of Israel.* (Isaiah 4:2)

In this verse we have the que for the beginning of the Millennial reign of Christ, for those that have survived the Divine Judgement, among whom are the *Seven Women* who married in "Plural Marriage" to one man. Hence, we have "Plural Marriage" in the Millennium, not only with Jesus, but also with his faithful disciples. In the next verse it states:

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, Shall Be Called Holy, e*ven every one that is written among the living* in Jerusalem: (Isaiah 4:3)

The above passages inform us that those who survive the judgments of God will be *Polygamists,* and that they will enter into the Millennium, and at that time they "Shall Be Called Holy", "even every one that is written among the living". So the Polygamists are called "Holy", and they are the "People of God". It is evident from this that Yahweh has a Preference for Polygamous Marriage, for not only did He Compel His people to Enter

into its Practice, but afterwards He blessed them in it, by accepting them into His Millennial Kingdom.

In continuing this Prophecy speaks more expressly of the survivalist women who entered into Plural Marriage:

> When the Lord shall have *washed away the filth of the daughters of Zion* [through the afore said judgments], and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. (Isaiah 4:4)

Again, from this we learn that through the Judgments which Yahweh has inflicted upon the "Haughty Daughters of Zion", they were "Purged", and that by this means the Lord has *"washed away the filth of the daughters of Zion".*

In continuing, this same Prophecy further describes the glory of the Millennial Reign of Christ:

> And Yahweh will create upon every dwelling place of Mount Zion, and upon her assemblies, *a cloud and smoke by day,* and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. (Isaiah 4:5–6)

In view of the above, there can be no doubt that we are talking about the Millennium as a time when "Seven Women Will Take Hold Of One Man", and this too with the blessing of Yahweh. Not only so, but according to the Prophecy, as of this time, these "Polygamists" *"shall be called* Holy!" And all of this is to take place in the Millennium, when Christ Himself will have within his family many "kings daughters" for "wives", just as it states in the 45th psalm! Hence not only will Christ live Plural Marriage in the Millennium, but so also will other righteous men and women who are his disciples.

Mark Chapter 10

With this, let us proceed on to the New Testament and consider yet another passage of Scripture which has been *obscured,* because of what it originally stated about Plural Marriage:

> ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or **wife**, or **children**, or lands, for my sake, and the gospel's, But he shall receive an Hundredfold *now in this time,* [of] houses, and brethren, and sisters, and mothers, {and wives} and children, and lands, with persecutions; and in the world to come eternal life. (Mark 10:28–30)

The words "and wives" as placed in braces, reads precisely in accordance with the original text of Mark chapter 10, verse 30. In fact verse 30 constitutes an enhanced double statement of the same thought which was expressed in the previous verse. Verse 29 states: "There is no man that hath left house, or

brethren, or sisters, or father, or mother, or Wife, or Children, or lands, for my sake, and the gospel's" — and then in keeping with this, verse 30 repeats the same list, *with the difference* that *it is magnified* by a HundredFold:

There is no man that hath left house, or brethren, or sisters, or father, or mother, or Wife, or Children, or lands, for my sake, and the gospel's, But he shall receive an HundredFold now in this time, [of] houses, and brethren, and sisters, and mothers, {and Wives} and Children, and lands (Mark 10:29–30)

The thought of Jesus telling his disciples that they would have a 100 fold more "wives" presented no problem when he originally said it to his Israelite disciples, for they came from a polygamous culture. However, once the Gospel was taken to the Monogamist / Gentile culture of the Romans and the Greeks, this scripture had to be "fixed" — consequently the words, "and wives" was removed from the double statement as given in verse 30. Yet the "hole" which is left in the "fix" of the missing text is still self-evident and apparent from the verse that precedes it. Indeed, they took out Jesus' statement that his disciples would receive a *hundredfold* More "Wives", but they left in the statement that they would receive *a hundred fold* more "sons" and "daughters". But how does a man receive *a hundred fold more* "sons" and "daughters" without first receiving *a hundred fold more* "Wives" *to bear them!* From this it becomes apparent that the "fix" or the "patch" which was applied to the "problem", was not quite large enough to cover the "hole"! Indeed, in order to totally "fix" the "problem", not only would it have been necessary for them to remove the reference to "wives" and "sons" and "daughters", but it would also have been necessary for them to remove the reference to "fathers and mothers" and "brothers and sisters", for they are the "in-laws". In other words it would have been necessary for them to remove the whole double statement. In fact this is precisely what was done in the 19th chapter of Matthew, where the same passage is repeated:

¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones [as Patriarchs], judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or Wife, or Children, or lands, for my name's sake, shall receive *an hundred fold,* and shall inherit everlasting life. (Matt 19:27–29)

It will be noticed that even though the copyists removed the whole of the double statement in the above passage, that they still left the reference to leaving "brethren" and "sisters", and "father" and "mother" and "wife" and "children" — not only so but the promise that they would receive "a Hundred

Fold" More is retained as well. Consequently the affirmation of "Plural Marriage" for the faithful as found in Mark 10, is repeated again in Matthew 19.

On the 12th of July 1843, the Prophet Joseph Smith received a revelation wherein he restored the missing text in verse 30, so that it included the word "Wives" just as it did in the original. This revelation is found in verse 55 of section 132 in the Doctrine and Covenants, and reads as follows:

> For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been Faithful Over a Few Things, and from henceforth I will strengthen him. . . . . and I will bless him and multiply him and give unto him an HundredFold *in this world*, of fathers and mothers, brothers and sisters, houses and lands, **Wives** *and* Children, and crowns of eternal lives in the eternal worlds. (D&C 132:53–55)

It will be noticed that the word "wives" is restored to the text, just as it originally read in verse 30 of Mark chapter 10. Not only so, but in the Prophet's revelation, the Lord couples this with another passage in the New Testament, wherein Jesus taught that "those who are Faithful over "a Few Things", shall be made ruler over "Many things" (Matt 25:21–23). We see from this then, that in the Prophet's Revelation, the Lord equates the multiplication of the "Few Talents" into "Many Talents" with "Plural Marriage", wherein the faithful husband is given more than one wife.

For those who care to look into this matter, it will be noticed that in many of the more recent translations of the New Testament, the word "wife" as it is found today in verse 29 of the King James Translation, is removed *(NIV, RSV, NJB, TAB, NASB).* The reason for this **Change** is because two ancient manuscripts of the New Testament were discovered in the Vatican library which date back to the time of the Roman Emperor Constantine and the century that followed, in the 3rd and 4th centuries A.D. Once Christianity had been taken under the "wing" of the Roman Empire, it did not take the copyists in the Roman Catholic Church long to figure out that the "Patch" for the "Fix" as it had been "administered" in verse 30, was not "Large" enough to cover the "Hole", so they enlarged the size of the "Patch" by removing the word "wife" in verse 29, which was the original cause of offence in the first place. According to these new translations then, verse 29 reads as follows:

> Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father {~~or wife~~} or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers sisters and mothers {~~and wives~~} and children and lands, with persecutions, and in the age to come eternal life. *(Revised Standard Version)*

Notwithstanding their effort to "fix" the "Problem", it will be noticed that even still, they have not all together accomplished it, for now they have

the problem of explaining where the "hundred fold children" *(which Jesus Promised to his faithful disciples)* will come from. Perhaps they can stack it up with their explanation of Melchizedek, who according to their superstition was born on Earth "without father or mother" (Hebrews 7:3). But then, even in the case of Jesus, it was necessary for him to have a mother!

Notwithstanding the effort of the "Western Church" (i.e. the Catholic Church and her Offspring) to clean up "their" New Testament, there is one ancient text that they did not manage to corrupt, and this was the "Ancient Eastern Text" as it has been preserved in the "Peshitta". This text was translated into English for the benefit of the "Western Church" by George M. Lamsa, and was published in 1933. Consider his English rendition of the Ancient Aramaic Text of Mark chapter 10:

> ¶ Then Peter began to say, Behold, we have left everything and followed you. Jesus answered and said, Truly I say to you, There is no man who leaves houses or brothers or sisters or father or mother or Wife or children or fields for my sake and for the sake of my gospel, Who shall not receive now, in this time a hundredfold, houses and brothers and sisters AND MAIDSERVANTS and children and fields and other worldly things, and in the world to come life everlasting. (Mark 10:28–30)

This is incredible, is it not! The Word "wife" in verse 29 is there — but the word "wives" in verse 30 is transposed into the word "Maidservants". To be sure, if a man had a hundred fold more "Children", he would need some "Maidservants". But then we are still left with the question, "who is going to bear the hundredfold more children?" According to Lamsa's translation this answer is obvious. Well of course, it is the "Maidservants" that must bear the children, and after this they must also take care of them!

Of course it goes without saying that Lamsa's monogamist friends from the west could not bear to hear such "blasphemy" — to actually be told that Jesus their Saviour had promised his faithful disciples that they would have a 100 wives — and that all this notwithstanding, *they would still inherit Eternal Life* IN THE WORLD TO COME! Lamsa dare not put such "Blasphemy" into English Print, and so he transposed the Aramaic word for "wives" into "Maidservants". Now the Oxford dictionary defines "Maidservant" as "a female domestic servant", and actually this is not a bad definition for a "wife" or a "mother". After all "wives" and "mothers" are "females", and they do in fact do a lot of "domestic" work around the house — but then, those of us from the "west" know very well, that a "wife" and "mother" is all of this, and a whole lot more!

The Price of Being a True Christian

So then what is the context of this passage and how are we to understand what it means? What could Jesus have meant when he spoke of men "leaving their wives and children"? To be sure he could not have meant

"Divorce", for from first to last, Jesus' teachings are hard line against divorce (Matt 5:31–32; Mark 10:2–9).

In order to fully understand the precise idea of the kind of life which Jesus had in mind for his disciples, we need to acquaint ourselves with his teachings, wherein he emphatically declared, just exactly what it was that he required of those that would follow him. To begin with Jesus expected *Total Commitment* — he expected his disciples to give of themselves, through a *Complete and UnReserved ConSeCration of Self to God.* This is what Jesus taught, and this is the doctrine which he consistently insisted upon throughout his ministry. Indeed, this message is all over the face of the four Gospels.

Jesus taught his disciples that the First and Great Commandment was to "Love the Lord thy God with all thy Heart, and with all thy soul, and with all thy Mind, and with all thy Strength" (Mark 12:30; Luke 10:27; Matt 22:37). In keeping with this he also told them that they should "live . . . by every word that proceedeth out of the mouth of God" (Matt 4:4; Luke 4:4). In going even farther he told his disciples that "If ye love me, Keep My Commandments" (John 14:15, 21; 15:10) — which is to say that if you don't keep his commandments, you do not really love him. In continuing on Jesus stated that those who heard his teachings and failed to live them, were like *fools* who built their house upon the Sand — while those who heard his doctrine and lived it, were like the *wise man* who built his house upon a Rock (Matt 7:24–27). In going still farther he said that:

> ¶ Not Every One that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but *he that doeth the will of* My Father which is in Heaven. (Matt 7:21–23)

In further demonstrating the *Enormous Commitment* which he expected of his disciples, Jesus stated that those who would inherit the Kingdom of Heaven in the next life were like a man who found a Treasure hidden in a field:

> the which when a man hath found, he hideth, and for Joy Thereof goeth and selleth *all that he hath,* and Buyeth That Field. (Matt 13:44)

The idea to be gained from this parable is that when those who are searching for the Kingdom of Heaven finally find it, the Price which they must pay in order to possess it, is *all that they have.* Immediately after relating this parable, Jesus drove the same point home again, by relating yet another parable:

> ¶ Again, the kingdom of heaven is like unto a merchant seeking Goodly Pearls; Who, when he had found One Pearl of Great Price, went and sold All That He Had, and Bought it. (Matt 13:45–46).

Here again, the point to be understood is that once a man finds "the Kingdom of Heaven", he devotes all that he possesses, as the price of obtaining it. So what else is left? What then is left that the True Disciple of Christ

will not give? By all that Christ our Lord has taught, there is Nothing that the Disciple will not give for his Master.

How truly then, must the Disciple "Love the Lord His God, with his whole Heart, Might, Mind, Strength and Soul." And in this "Love" he must Live his life "by every word that proceedeth forth from out of the mouth of God." It is just as the Lord has said, he must "Seek First the Kingdom of God and His righteousness", knowing most assuredly that all else shall be added by God, "for the servant is worthy of his hire". This is the knowledge which Christ endeavored to impart to his disciples, when in the process of teaching them the doctrine of Total Commitment:

¶ *No man can serve two masters:* for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye Cannot Serve [both] God and Mammon [i.e. Money & Riches]. Therefore I say unto you, *Take no thought for your life, what ye shall eat,* or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of Little Faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink: or, Wherewithal shall we be clothed? *(For after all these things do the Gentiles seek:)* for Your Heavenly Father Knoweth *that* ye have need of all these things. But Seek Ye First The Kingdom of God, *and his righteousness; and all these things* Shall Be Added Unto You. *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.* Sufficient unto the day is the evil thereof. (Matt 6:24–34)

In keeping with what is stated above, in the same chapter Jesus told his disciples that "where your treasure is, there will your heart be also", the idea being that if your treasure is not whole-heartedly centered in God, you will not be counted worthy to inherit the "Kingdom of God":

¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: *For where your treasure is,* There Will Your Heart Be Also. (Matt 6:19–21)

Again the idea to be conveyed in this passage is that we should not devote our lives to the aggrandizement of the flesh, and the things of this world — but rather to those more enduring things, which will entitle us to be with Christ in the Eternal World which is yet to come. Jesus drove this same thought home on another occasion:

¶ And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But *they made light of it,* and *went their ways,* one to his Farm, another to his Merchandise: (Matt 22:1–5)

In this parable, Jesus likens entrance into the "Kingdom of Heaven" to God the Father, who prepares a marriage for his Son, and then sends out invitations for those who are invited to come to the wedding feast. But those who were bidden would not come. In continuing the Father sends out other servants with another invitation, but those who were invited made light of it and went their own way, *"some to their* Farms, and *others to their* Merchandise". The understanding here is that these individuals were more preoccupied with the temporal things of this world than the Eternal things which had to do with God and Salvation. Consequently in the end when the wedding finally occurred, they were excluded.

Jesus speaks of this same mind-set on another occasion:

He also that received seed among thorns is he that heareth the word; *and the care of this world,* and *the Deceitfulness of Riches,* Choke the Word, and he becometh UnFruitful. (Matt 13:22)

Again on another occasion Jesus taught:

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, *Lord, suffer me first to go and bury my father.* Jesus said unto him, Let the Dead Bury Their Dead: but go thou and Preach the Kingdom of God.

And another also said, Lord, I will follow thee; but *let me first go bid them farewell, which are at home at my house*. And Jesus said unto him, *No man, having put his hand to the plough,* and looking back, is Fit for the Kingdom of God. (Luke 9:57–62; Matt 8:19–22)

Through all of these passages we see a continual stress on what Jesus taught when he said: "Seek Ye First the Kingdom of God and its Righteousness", together with the understanding that the Father knoweth what we have need of, and "the servant is worthy of his hire". Hence when in the service of God, we need to have faith that He will fulfill those needs, but first and foremost we must Consecrate our lives to God and His Christ.

Hence, as Jesus teaches above, having "farms" and "merchandise" or the responsibilities of "father" and "mother" or "wife" and "children" is not an acceptable excuse to turn away from the calling to "serve" or the *"Consecration"* of "Self" to God and His Work.

On one occasion, Jesus went so far as to tell his disciples that he would be "Mocked" and "Ridiculed" and "Spit Upon" and that finally he would be "Crucified and put to Death". Then he told his disciples that "the Servant was not above his Master", and if they were not willing to suffer and die for him, *"they were not worthy of him".* Finally in illustrating his point, Jesus told those that followed him, that if they would truly be his disciples, they must "Pick Up their Cross and Follow After Him". *And what were they to do with this cross?* Why Of Course, the same thing that Jesus did!

When called upon a mission, lack of money was not an excuse to refuse to go. Indeed, even if they had money, they were commanded not to take it, for "the workman is worthy of his hire":

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. *Provide neither gold, nor silver, nor brass in your purses,* Nor scrip for you journey, *neither two coats,* neither shoes, *nor yet staves:* for the Workman is Worthy of his Meat. (Matt 10: 5–10)

In view of what we have seen in the foregoing, it is self evident that our Lord and Saviour expected a Consecrated Life of Total Commitment and Sacrifice from all those who would be his Disciples. Bearing all this in mind, let us now consider the 10th chapter of Mark in its whole context, and see just how it was that Jesus applied these principles to the lives of his Disciples:

17 ¶And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may *Inherit Eternal Life?* 18And Jesus said unto him . . . . 19Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20And he answered and said unto him, Master, all these have I observed from my youth. 21Then Jesus beholding him Loved Him, and said unto him, *One thing thou lackest* [if thou wilt be Perfect (Matt 19:21)]*:* go thy way, *sell whatsoever thou hast,* and Give to the Poor, and *thou shalt have treasure in heaven:* and come, **Take Up the Cross**, *and follow me.* 22[But when the young man heard that saying he went away sorrowful (Matt 19:22)]: for he had Great Possessions.

23 ¶And Jesus looked round about, and saith unto his disciples, *How hardly shall they that have riches enter into the kingdom of God!* 24And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that Trust in Riches to Enter into the Kingdom of God! 25***It is easier for a . . . [rope (ANET)] to go through the eye of a needle,*** **than for a rich man to en-**

ter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, **Who Then Can Be Saved?** 27 And Jesus looking upon them saith, *With men it is impossible,* but not with God: ***for with God*** All Things Are Possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee : [*what shall we have therefore?* (Matt 19:27) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones {as Patriarchs}, judging the twelve tribes of Israel. (Matt 19:28)] 29 And [every one (Matt 19:29)] *that hath left house, or brethren, or sisters, or father, or mother,* or Wife, or Children, *or lands,* **For My Sake**, and the Gospel's, 30 . . . *shall receive* an HundredFold **Now In This [Life] Time**, [of] *houses, and brethren, and sisters, and mothers,* [**and Wives**] and Children, and *lands,* with persecutions; and In The World to Come Eternal Life. (Mark 10:17–30)

In this passage we are told of a rich young man who kneels before Jesus and asks the big question: "What shall I do that I may inherit Eternal Life?" In answering his question, Jesus begins by telling him to *"keep the Commandments"*. The young man responds by asking *"which Commandments?"* Jesus answers by naming 6 of the Ten Commandments: "Do not commit adultery", "Do not kill", "Do not steal", "Do not bear false witness", "Defraud not", "Honour thy father and mother".

The young man responds by saying: "Master, all these have I observed from my youth". Jesus then looks upon the young man, and "Loves Him", and then informs him *"One thing thou lackest,* if thou wilt be 'Perfect': go thy way, *sell whatsoever thou hast,* and Give to the Poor, and *thou shalt have treasure in heaven:* and come, **Take Up the Cross**, *and follow me".* Jesus here asks for the Complete and UnReserved ConSeCration of the young man's Whole Life — and this too, *not only all that he owns,* but also his *time* and *talents* — his Whole Life.

After having sold his possessions, and after giving them to the Poor, Jesus then tells him that he will have "Treasure in Heaven". But this is not all! Indeed, after having said so much, he then tells him that he must "**Take Up the Cross**", and "come and follow Me". And what is expected that he must do with this "cross"? Why the same thing that Jesus did with his, "for the Servant is not above his Master" (Matt 10:24).

At this point the young man drops his head and walks away in sorrow, for he has great material wealth. Jesus then looks about, and tells his disciples: *"How hardly shall they that have riches enter into the kingdom of God!"* But this is not the end of the discussion, for upon seeing the "astonishment" of his disciples, Jesus chose to enlarge upon the matter, by repeating the same thought for a 2nd and 3rd time. In verse 24 we are told that Jesus' Disciples were "astonished at his words", in response to which, Jesus goes on even further by saying: "how hard is it for them that Trust In Riches to Enter into the Kingdom of

God", after which he again compounds the same thought by saying that: "It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God." At this point his Disciples are "astonished beyond measure". Indeed, as everyone knows, it is impossible to put a rope through the eye of a needle, all of which elicits from Jesus' Disciples the question: "Who Then Can Be Saved?"

In answering their question, Jesus states that:

With men it is impossible, but not with God: for with God All Things Are Possible.

Well then, inasmuch as "all things are Possible with God", we have a good measure of "hope", if only we can "Love the Lord our God with our Whole Heart, Might, Mind, Strength and Soul", and "if" we can strive with our "Whole Heart" to keep His Commandments — then in accordance with the word of our Lord and Saviour, on the day of Judgment, we will be like the "wise man who built his House upon a Rock".

It is at this point then, that Peter speaks for himself and others who were then with him:

Lo, we have left all, and have followed thee : what shall we have therefore?

In these words Peter tells it like it is, namely that he along with others who were then present, had in fact Sacrificed all things and followed Jesus. Peter had been in the business of catching fish, but when he met the Lord he was called upon to become a "fisher of men". After this, notwithstanding the fact that he was a married man, he left his employment, his home, lands, father, mother, brothers and sisters, along with his wife and children — and leaving them at home in the hands of God, he went on a mission, and became a preacher for Christ. In other words, he along with others, had in fact sacrificed their all, and now after having done so, Peter asks:

Lo, we have left all, and have followed thee : what shall we have therefore?

In response to Peter's question, Jesus acknowledges their sacrifice, and then declares:

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, as {Patriarchs} judging the twelve tribes of Israel. (Matt 19:28)]

Following this, Jesus goes on and further declares:

Verily I say unto you, There is no man *that hath left house, or brethren, or sisters, or father, or mother,* or Wife, or Children, *or lands,* **For My Sake**, and the Gospel's, But *he shall receive* an HundredFold **Now In This [Life] Time**, [of] *houses, and Brethren, and Sisters, and Mothers,* [**and Wives**] and Children, and *lands,* with Persecutions, [Imprisonment and Death]; and In The World to Come Eternal Life. (Mark 10:29–30)

We see in the above, that inasmuch as Jesus' disciples have proven their willingness to Sacrifice all things for Christ and the Gospel's sake, that he promises them they will be rewarded by receiving a Hundred Fold in Return, for all that they have Sacrificed, and that too **Now In This life**. And not only this, but in continuing Jesus tells his disciples that they will inherit "Eternal Life" in the world to come. This then is the final answer to the "young man's" question:

Good Master, what shall I do that I may Inherit Eternal Life?

The answer then, according to the words of Jesus, as recorded above, is that we must give our all, both in life, and if need be in death, in a Complete and UnReserved ConSeCration of self to God and His Christ! And if we should do this, the Promise of God is that we shall receive an Hundred Fold now in this life time, together with Persecutions etc, and Eternal Life in the world to come!

The Disciples who were then with Jesus, had in very deed "sacrificed all things", in order to follow their Lord and Saviour. It was just as Peter said. They had left their homes and families and all that they had, and had gone out into the world to Preach the Word of God. And now what would they receive for this?

Was it then the intent of Jesus that his disciples should be Celibates as are the Priests in the Catholic Church? Obviously not, for he promises them that they shall receive a hundredfold more, and that too, **now in this life time**, of "wives", "children", and "famlies". But how was all this to work, and *how could such a promise be realized?* Indeed, how could it be possible for them to receive a Hundred Fold more "Wives" and "Children" *while living in a Consecrated life as described above?*

In coming to understand this we need to remember that as of that day and time the Church did not have a central gathering place. Indeed Christ had instructed his missionaries to seek out scattered Israel. Not only so but in time, Christianity would go out to the nations of the Gentiles, whereby it would be spread throughout the world. In this condition, the lives of the Disciples of Christ would be spent on a circuit going from city to city, from town to town, and from nation to nation, and then returning again and again, until finally they would be called home, by suffering martyrdom at the hands of the enemy. While on this missionary circuit, they would convert men and their families, and sometimes they would marry the daughters of these men. Hence they would raise up families in the great fold of Christ, in those places where they established the Gospel.

We see then in this, a great sacrifice, not only for the men, but also for the women, *who would also be called upon to consecrate their lives,* and thereby Raise Up a Righteous Seed unto Christ. In fact this is precisely what the Prophet Joseph Smith, Brigham Young, Heber C. Kimball, John Taylor and others did!

Again according to the words of Jesus, *many would be called, but only a few would be chosen* (Matt 20:16; 22:14), and it is expected that under such extenuating circumstances there would be family problems, and there would be *those who would not remain faithful to their Covenants* of Consecration and Total Commitment, and hence the following Prophetic warning as spoken by Jesus:

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a Testimony against them and the Gentiles. . . . . 21 And *the brother shall deliver up the brother to death,* and *the father the child:* and the *children shall rise up against their parents,* and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but He that Endureth to the End Shall Be Saved. 23 But when they persecute you in this city, *flee ye into another:* . . . . 24 The Disciple is Not Above His Master, nor the Servant above his Lord. *It is enough for the disciple that he be as his master, and the servant as his lord.* If they have called the Master of the House Beelzebub, *how much more shall they call them of his household?* . . . . 28 And fear not them which Kill the Body, but Are Not Able To Kill The Soul: but rather *fear him which is able to destroy both soul* and body in hell. . . . 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 *Think not that I am come to send peace on earth:* I Came Not To Send Peace, But A Sword. 35 For I am come *to set a man at variance against his father,* and the Daughter Against Her Mother, and *the daughter in law against her mother in law.* 36 And a Man's Foes Shall Be They Of His Own Household. 37 *He that loveth father or mother more than me* Is Not Worthy Of Me: and *he that loveth son or daughter more than me is not worthy of me.* 38 And He That Taketh Not His **Cross**, *and followeth after me,* Is Not Worthy Of Me. 39 *He that findeth his life shall lose it:* and He that Loseth his Life for My Sake Shall Find It. (Matt 10:16–39)

We gather from this that the Lord Jesus Christ expected Total Commitment from His Disciples, and this too *(according to the above)* not only in "Life" but also in "Death". In fact this is what is stated in the Revelation of Saint John:

9 And when he had opened the fifth seal, I saw under the altar *the souls of them that were slain for the word of God,* and for the Testimony which They Held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not Judge and Avenge Our Blood *on them that dwell on the earth?* 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, *until their fellow servants* also *and their brethren,* that Should Be Killed As They Were, *should be fulfilled.* (Rev 6:9–11)

At the time the Saints were being Mobbed and Driven from Jackson County, Missouri, the Prophet Joseph Smith received a Revelation which contained a similar message:

11 And I give unto you a commandment, that ye *shall forsake all evil* and ***cleave unto all good,*** that *ye shall live by* Every Word Which Proceedeth Forth Out of the Mouth of God. For he will give unto the faithful *line upon line, precept upon precept;* and I will *try you and* Prove You Herewith. 13 And Whoso Layeth Down his Life in My Cause, *for my name's sake, shall find it again,* Even Life Eternal. 14 Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the lord, that *I will prove you in all things, whether you will abide in My Covenant,* Even Unto Death, *that you may be found worthy.* For *if ye will not abide in My Covenant* **Ye Are Not Worthy of Me**. (D&C 98:11–15)

Again in chapter 14 of the Revelation of John it states:

12 Here is *the patience of the saints:* here are they that Keep the Commandments of God, *and the faith of Jesus.* 13 And I heard a voice from heaven saying unto me, Write, Blessed are the Dead which Die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them*. (Rev 14:12–13)

In keeping with all this, the blessings which are promised to the faithful who Endure to the End, and the cursings which God puts on the wicked are set forth in the following passage:

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him *shall be gathered* All Nations: and *he shall separate them* one from another, as a Shepherd Divideth His Sheep From the Goats: 33 And he shall set *the sheep on his right hand, but the goats on the left*. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, Inherit the Kingdom Prepared for you from the Foundation of the World: . . . . . 41 Then shall he say also *unto them on the left hand*, Depart from Me, ye Cursed, *into everlasting fire, prepared for the devil and his angels*: . . . . . And these shall go away into Everlasting Punishment: but the Righteous into Life Eternal. (Matt 25:31–34)

The doctrine of Total Commitment, and the need for *Personal Sacrifice*, and the *Consecration of Self to God,* in order to receive the Heavenly Blessing, is set forth in eloquent terms, in the Sixth Lecture on Faith:

¶ For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, *his houses, his lands, his brothers and sisters,* his Wife and Children, and even His Own Life also — counting all things but *filth and dross* for the Excellency of the Knowledge of Jesus Christ, requires more than mere belief or supposition that he is doing the will of God . . . . .

Let us here observe, that *a Religion that does not require the Sacrifice of All Things,* never has Power *sufficient* to Produce the Faith Necessary unto Life and Salvation; for from the first existence of man, the Faith Necessary *unto the enjoyment of life and salvation* never could be obtained *without the sacrifice of all earthly things.* It was through this Sacrifice, and this Only, that God has ordained that men should enjoy Eternal Life; and it is through the medium of *the sacrifice of all*

earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice *all that he has* for the truth's sake, *not even withholding his life,* and believing before God that he has been called to make this Sacrifice, Because He Seeks To Do His Will, *he does know most assuredly, that God does and will accept his sacrifice* & offering, & that he has not nor will not seek his face in vain. Under these circumstances then, *he can obtain the faith* necessary for him to Lay Hold On Eternal Life.

It is in Vain for persons to fancy to themselves that they are Heirs with those, *or can be heirs* with them, *who have offered* their All in Sacrifice, and *by this means obtained faith in God* and Favor with Him so as to obtain *eternal life,* unless they in Like Manner offer unto him *the same sacrifice,* and through that offering obtain the Knowledge that they *are accepted of him.* (*Unpublished Revelations Vol 1*, Part 6:5–8)

In keeping with what is stated above regarding the necessity of a disciple's willingness to Sacrifice his all for Christ, on the 27th of August 1843, the Prophet Joseph Smith made the following statement:

¶ The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. (*Teachings of the Prophet Joseph Smith* 322)

What the Prophet is teaching in the above statement, is that in order for a man to attain to the Keys of the Fulness of the Priesthood and its blessings — which is to say the **Divine Promise of an Eternal Family Kingdom** — before a man can receive the "Promise" of these Blessings, he must first demonstrate his Complete Love and Devotion to God, through his willingness to Sacrifice All Things, in Obedience to God, just the same as Abraham did, when he was called upon to offer up his Beloved Son Isaac.

We cannot begin to comprehend the great trial which this must have been to Abraham, without first considering the circumstances under which he was called upon to demonstrate his faith. Abraham had received the Promise by God that his seed would be as numerous as the stars in the heavens, and yet as of the time that he was 99 years old, Sarah was 90, and well past the time of child bearing. And this notwithstanding, Yahweh appeared to Abraham and Sarah, and promised them that a year later, in the Springtime, Sarah would give birth to a child, whom they were to name Isaac.

In keeping with the word of God, this child of "promise" was born the following year when Abraham was 100 years old. Being in his declining years, Abraham spent the years that followed dandling his "Beloved" son on his knees, and teaching and preparing him to be a man of God and a Prophet. Having totally endeared Isaac to himself throughout this whole time, Abraham then receives a communication from God wherein the great question was put to him: Whom did he love the most, his Beloved Son

Isaac, or that God who gave him his Beloved son. Of course Abraham's answer was that he Loved God Supremely. However as the story goes, God was not completely satisfied with Abraham's verbal assertion alone, and he then and there called upon Abraham to demonstrate his Love and Devotion through a Great test of his Faith:

1 ¶ And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, *thine only son Isaac, whom thou lovest,* and get thee into the land of Moriah; and Offer Him There for a Burnt Offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took . . . Isaac his son . . . and rose up, and went unto the place of which God had told him. . . . . 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and *laid the wood in order,* and *bound Isaac his son,* and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the Son Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for Now I Know that Thou Fearest God, seeing *thou hast not withheld thy son, thine only son* from me. . . .

15 ¶ And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, By Myself Have I Sworn, saith Yahweh, for *because thou hast done this thing,* and *hast not withheld thy son,* Thine Only Son: 17 That *in blessing I will bless thee,* and *in multiplying I will multiply thy seed* as the Stars of the Heaven, and *as the sand which is upon the sea shore;* and thy seed shall possess the gate of his enemies; 18 And In Thy Seed Shall All the Nations Of The Earth Be Blessed; *Because Thou Hast Obeyed My Voice.* (Gen 22:1–18)

Through the above test Abraham demonstrated his Love and Devotion to God and his willingness to "Sacrifice All Things" in obedience to God, just as the Prophet Joseph Smith has told us. And again, just as the Prophet said, it was through the demonstration of Abraham's willingness to "Sacrifice all things", even his "Beloved son Isaac", that he obtained the final seal from God of the blessing of "Endless Lives". Again as the scripture affirms it:

15 And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith Yahweh, for *because thou hast done this thing,* and *hast not withheld thy son,* thine only son: 17 That In Blessing I Will Bless Thee, and *in multiplying I will multiply thy seed as the stars of the heaven,* and as *the sand which is upon the sea shore;* (Gen 22:15–17)

Again, bearing in mind the doctrine that God is an unchangeable God, and that the Gospel and its Ordinances do not change, it should be no surprise that Jesus would teach this same doctrine in the New Testament. Indeed, as we have seen, throughout the gospels Jesus taught the doctrine of Total Commitment to his disciples. In Matthew chapter 10 he stated:

37 *He that Loveth Father or Mother* More Than Me *Is Not Worthy Of Me:* and *he that loveth son or daughter* More Than Me *Is Not Worthy Of Me.* 38 And *he that taketh not his cross, and followeth after me,* Is Not Worthy Of Me. 39 *He that Findeth His Life* Shall Lose It: and he that Loseth His Life For My Sake *Shall Find It.* (Matt 10:37–39)

As we have already seen, in the case of Abraham, he did in fact demonstrate most certainly that he **Did Not** love his beloved son Isaac more than God — and as we have seen, Jesus taught the same doctrine, and required the *same test of faith* and *devotion* from his disciples. Indeed, as Jesus said, "he who loveth son or daughter more than me is not worthy of me". And what would Jesus require of his disciples in order for them to demonstrate their Faith. Indeed, what did Jesus say in the words that followed: "And he that taketh not his cross, and followeth after me, is not worthy of me." What did Jesus mean by this remark? Well, what did Jesus do with his cross? The cross which Jesus carried was heavy, nevertheless, he did carry this cross to the top of the hill, and when he arrived, they laid it down with him on top of it, and nailed him to it, after which they stood it up and dropped it into a hole, where he was left to hang until he died by Crucifixion. And just so according to the words and teachings of Jesus the Christ, he expected his disciples to do just the same with their cross, for as he declared, "the disciples is not above his master nor the servant above his lord" (Matt 10:24).

Jesus expected his disciples to Sacrifice Their All For Him, just the same as it was expected of Abraham *in the offering of his son Isaac.* (Indeed, this is the essence of Jesus' parable of the of the "Precious Pearl" and the "Treasure Hid in the Field"!) And yet as the future would prove, Abraham's willingness to sacrifice his son Isaac, did not prove that God intended for Abraham to remain childless. Nor did the sacrifice that Jesus required of his disciples prove that he expected them to be childless or wifeless — for as we have seen, he promised his disciples that they would have "one hundred fold more", "now in this lifetime", not only of "wives", but also of "children" and family. And even if you do not chose to interpret this literally in numbers, yet it is most certainly more than one wife!

The Polygamous Parables of Yahweh

There are several *parables* in the Old Testament, two in Jeremiah *(chapters 3:1–14 & 31:32),* and one in Ezekiel *(chapter 23)* wherein Yahweh is set forth

as a Polygamist *with Two Wives*. These two wives of Yahweh are employed as a Metaphor for the Northern kingdom of Israel, and the Southern kingdom of Judah or Jerusalem. In these *parables* the Plural Wives of Yahweh *play the harlot,* and are condemned for their unfaithfulness. Yet all this aside, what is germane to our subject here, is that Yahweh would chose to employ a "Polygamist Metaphor", wherein He is set forth as *the Husband of Two Wives.* Indeed it would be totally out of Character for Yahweh to portray Himself in an evil light — or to set forth the idea that he was the *husband* of *two wives,* if having *two wives* was anything less than *Virtuous* and *Honorable*.

The Polygamous Parable of Jesus

Again in the New Testament, Jesus employs a Polygamous Metaphor, wherein he is portrayed as the Bridegroom on the occasion of a Polygamous Wedding between himself and ten Virgin Brides:

> ¶ Then shall the kingdom of heaven be likened unto **Ten Virgins**, which took their lamps, and went forth to meet the **BrideGroom**. And ***five of them were wise,*** and ***five were foolish.*** They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. *While the* ***Bridegroom*** *tarried,* they all slumbered and slept. And at midnight there was a cry made, Behold, the **BrideGroom** Cometh; *go ye out to meet him.* Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the **BrideGroom** Came; and they that were ready *went in with him to the* ***marriage:*** and the Door was Shut. Afterward came also *the other virgins,* saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, *I know you not.* Watch therefore, for ye know neither the day nor the hour wherein the Son of Man Cometh. (Matt 25:1–13)

In the above parable, Jesus is set forth as the Bridegroom, who is about to take Ten Virgins to wife in a Polygamous Wedding. Again, it goes without saying that Jesus would not have employed such a *metaphor, as a reference to himself,* if he had thought that it would portray him in a bad Light. Indeed, the fact that he used such a Metaphor, proves that he had a *healthy respect* and a *positive attitude* towards Plural Marriage.

In view of the many passages which are to be found in the Bible regarding the Plural Marriage of the Patriarchs, Prophets, Priests and Kings of Ancient Israel, to say nothing of the Prophecies about Polygamy being lived *in the* Millennium — in view of all this, we must come to the conclusion, that not only was *Plural Marriage* accepted in ancient Israel, but also that Yahweh had established it as the correct way of life and living from the beginning.

The Marriage Law of the Holy Roman Catholic Church and Her Offspring

All of this is in sharp contrast to the Biblical image of Roman and her Holy Law of **Monogamy**, and the **Holy Roman Catholic Church**, which was **SpawneD** by her — all which is vividly described in New Testament Prophecy.

Let us consider for example the Prophecy in the 4th chapter of 1st Timothy:

> Now **the Spirit speaketh expressly**, ***that in the latter times some shall depart from the faith,*** *giving heed to seducing spirits,* and **Doctrines of Devils**; *Speaking lies in hypocrisy;* **having their conscience seared with a hot iron**; **Forbidding to marry**, and commanding to abstain from meats (1 Timothy 4:1–3)

In the above prophecy it is emphatically declared that "**the Spirit speaketh expressly**, ***that in the latter times some shall depart from the faith,*** *giving heed to seducing spirits,* and **Doctrines of Devils**". Most certainly this is a prophecy which pertains to the future of "Christianity" — and a future time too when Christians will "**Depart From The Faith**". According to this Prophecy, at the time when these so-called "Christians" ***"Depart From the Faith"*** they will "**Give Heed to Seducing Spirits** and **Doctrines of Devils**". And what "**Doctrines of Devils**" will these future "Christians" embrace? Well the Doctrine which is specifically named and placed at the top of the list is a doctrine of Celibacy, for the Prophecy states that they will "**Forbid Men and Women to Marry**"!

Now it is true that the Catholic Church does allow some of its members to marry in Monogamy. Yet this notwithstanding, in fact the Catholic Church teaches that those members of their church who do marry are second class saints, for according to the doctrine of the "church", it is more Holy and Righteous not to marry at all — and it is on this count that the Pope and Cardinals, the Bishops, Priests, Deacons, Monks, Nuns and other Clergy are absolutely forbidden to Marry either in Monogamy or Polygamy.

This is an incredable fact, especially when seen in view of the foregoing prophecy, as well as the passage which preceeds it in the 3rd chapter of Timothy:

> A bishop then must be blameless, *the husband of at least one wife . . .* One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2–5, new translation, for a review on this see, the section in this article on "First Timothy Chapter Three")

Celibacy and Prostitution in the Clergy of the Roman Catholic Church

In view of the above passage, it is most significant that at the "Council of Elvira" which occurred in 306 A.D., it was determined that:

> Bishops, presbyters, deacons, and others with a position in the ministry are to **abstain completely from sexual intercourse with their wives and from the procreation of children**. If anyone disobeys, he shall be removed from the clerical office. (The Council of Elvira, 306 A.D.)

In keeping with this directive, the same subject came up 19 years later, in the "First Council of Nicaea", which was held in 325 A.D. It is significant that not only was the Doctrine of the Godhead corrupted for all time in "Apostate Christianity" at this council, but the subject of ***forcing*** Celibacy upon the Clergy was also deliberated upon. Indeed, they "considered ordering all married clergy to refrain from conjugal relations", however "the Council was dissuaded by Paphnutius of Thebes." (***The Oxford Dictionary of the Christian Church***, 2005, article on "Paphnutius")

According to Sozomen's (flourished 400 – 450 a.d.) history:

> **Zealous of reforming *the life*** *of those who were engaged about the churches,* the Synod [i.e. the First Council of Bishops at Nicaea in 325 A.D.] enacted laws which were called canons. While they were deliberating about this, *some thought* ***that a law ought to be passed enacting that bishops and presbyters, deacons and subdeacons,*** **should hold no intercourse with the wife they had espoused before they entered the priesthood**; ***but Paphnutius, the confessor, stood up and testified against this proposition;*** he said that **marriage was honorable and chaste**, and that ***cohabitation with their own wives was chastity,*** and advised the Synod not to frame such a law, for ***it would be difficult to bear,*** and might serve as **an occasion of incontinence to them and their wives**; (The Ecclesiastical History of Sozomen [written between 440 and 443 a.d.], Comprising a History of the Church, from a.d. 323 to a.d. 425, Book 1, chapter 23)

Paphnutius may have postponed ***for a time,*** the passing of a law regarding celibacy among the clergy, however 67 years later, in 387 A.D. or 390, or according to others in 400 A.D., a Council of Carthage decreed that bishops, priests and deacons abstain from conjugal relations:

> It is fitting that the holy bishops and priests of God as well as the Levites, i.e. those who are in the service of the divine sacraments, observe perfect continence [— that is no sexual intercourse], so that they may obtain in all simplicity what they are asking from God; what the Apostles taught and what antiquity itself observed, let us also endeavour to keep . . . *It pleases us* all that ***bishop, priest and deacon, guardians of purity,*** **abstain from conjugal intercourse with their wives**, so that those who serve

at the altar may keep a perfect chastity. (The Canons of the Two Hundred and Forty Two Blessed Fathers Who Assembled at Carthage, canon III; taken from Wikipedia, the free encyclopedia, article on "**Clerical Celibacy**")

This forced "**CELIBACY**" upon the Clergy of the church led to all kinds of problems with **IMMORALITY IN THE PRIESTHOOD**. Many priests returned to their wives, while still others resorted to "Masturbation". Still others became "Homosexuals" and "Pedophiles". Some began to visit Brothels and to take up with "Prostitutes", while still others took up with the Nuns in their perish. The children of these unions were placed in Catholic Orphanages where the children would not know who their parents were. In still other cases, in order to keep it secret, after being born and baptized, the infant children were killed and buried in the walls of churches. The reason for not aborting these babies before they were born, was the belief that killing the babies before being baptized would consign the infant to hell!

As a result of all this, in the 4th century, the "great theologian Saint Augustine (flourished 354 a.d. – 430 a.d.) announced to the church that "**PROSTITUTION WAS A NECESSARY EVIL**". Shortly after "Saint Augustine" made his announcement, the "HOLY ROMAN CATHOLIC CHURCH" hired **ONE HUNDRED THOUSAND PROSTITUTES** to take care of their clergy. So much for the so called "Holy Catholic Church" and her so-called "high morality" of "**MONOGAMY**" which she established in the world!

One priest named Apel (who broke his vows of celebicy and married a nun in 1523) defended his conduct in a letter which he wrote to his bishop. In this letter he made the following statement:

I have sought only to follow the dictates of conscience and the Gospel, not to defy episcopal authority and canon law. Scripture and conscience condone marriage for fit adults as "a dispensation and remedy against lust and fornication." My wife and I have availed ourselves of these godly gifts and entered and consummated our marriage "in chasteness and love." ***Contrary to Scripture,*** the church's canon law ***commands celibacy for clerics and monastics***. **THIS INTRODUCES ALL MANNER OF IMPURITY AMONG THEM**. "***Don't you see the fornication and the concubinage" in your bishopric***. "**DON'T YOU SEE THE DEFILEMENT AND THE ADULTERY** . . . *with brothers spilling their seed upon the ground,* **UPON EACH OTHER**, and ***upon many a maiden*** **WHETHER SINGLE OR MARRIED**." My alleged sin and crime of breaking ***"this little man-made rule of celibacy",*** is very slight when compared to ***"these sins of fornication"*** which you, excellent father, **COVER AND CONDONE IF THE PAYMENT IS HIGH ENOUGH**. The Word of the Lord is what will judge between you and me", and such Word commands my acquittal. ("The Perils of Celibacy: Clerical Marriage and the Protestant Reformation", p. 2–3. This paper was delivered at The Kessler Reformation Lecture at the Candler School of Theology, at Emory University on October 22, 2002 by John Witte, Jr.)

So much for the "doctrine of Devils" which is preached and practiced by the Holy Roman Catholic Church!!! Indeed, let us consider the description

of the Catholic Church and her Empire, as it is described in the book of the Revelation of John, wherein she is set forth as the "Mother of Whores", who is full of *Abominations* and *Filthiness:*

> And there came one of the seven angels . . . and talked with me, saying . . . Come hither; I will shew unto thee the judgment of The Great Whore that Sitteth Upon Many Waters: With whom *the kings of the earth have committed fornication,* and the inhabitants of the earth have been made Drunk with the Wine of Her Fornication. So he carried me away . . . and I saw a Woman *sit upon a Scarlet Coloured Beast,* full of the names of *blasphemy* . . . . And *the Woman was Arrayed in Purple* and *Scarlet Colour*, and decked with Gold and Precious Stones and Pearls, having a *golden cup* in her hand Full of Abominations and Filthiness of her Fornication: And *upon her forehead was a name written:*
>
> **Mystery Babylon the Great,**
> **The Mother of Harlots**
> **and**
> **Abominations of the Earth.**
> **(Rev 17:1–5)**

Not only is this great "**Whore**" spoken of in the Bible, but this same prophecy is referenced in the *Book of Mormon:*

> And it came to pass that the angel spake unto me, saying: Look! And I looked and beheld many nations and kingdoms. And the angel said unto me: What beholdest thou? And I said: I behold many nations and kingdoms. And he said unto me: These are the nations and kingdoms of the Gentiles. And it came to pass that I saw among the nations of the Gentiles ***the formation of a great church***. And the angel said unto me: *Behold the formation of a church* **which is most abominable above all other churches**, *which slayeth the saints of God,* yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity. And it came to pass that ***I beheld this great and abominable church;*** **and I saw the devil that he was the founder of it**. And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; **and I saw many harlots**. And the angel spake unto me, saying: Behold the gold, and the silver and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, **and the harlots**, ***are the desires of this great and abominable church.*** (1st Nephi 13:1–8)

Such Descriptions of the "Holy Roman Empire" and her "Whorish Daughters" do not lead one to believe that *Rome* or the *Catholic Church* ever established any real form of ***Moral Descency*** on Earth! It is a fact that Polygamy was the prevalent system of marriage throughout the world, until the establishment of the so called "Holy Roman Empire" under the so called "Holy Roman Catholic Church". It was after this that "Roman" ***forced*** "Monogamy" upon the world, wherever she and her "army" and "church"

went forth in conquering and to conquer. Indeed, as we have seen, according to the history of this "church", it was O.K. to have "Prostitutes" galore, but according to Roman Law, it was only legal to have one wife.